

# Comment on the Week

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## *Italy's economic plight*

Cancellation of Italian war and occupation debts to the amount of one billion dollars provides solid proof that the United States wants to see Italy get on her feet economically. The financial pacts implementing debt cancellation came as a logical sequel to the peace-treaty ratification by the Constituent Assembly on July 31. The very plight of the country had given added incentive to the drive for treaty ratification. Stabilized relations were urgently needed to promote trade and increase production. All who appreciate Italy's precarious position should see the reason in the United States action. So far, the chief source of criticism has been the Communist Party and its Italian political allies. These profess to see in the United States-Italian financial pacts a new and sinister attempt on the part of the U. S. to impose its will on resurgent Italy. Fortunately, this now commonplace argument about U. S. "imperialist" aims seems to fall on deaf ears so far as the majority of Italians are concerned. Many of these latter now hope that the United States will continue its efforts to offset the more harsh provisions of the peace treaty. United States assistance, thus intelligently given, can go a long way toward helping the Italians rebuild their disrupted economy. However, in all fairness to ourselves—and even more to the Italians—we may rightfully insist that certain anomalies in the Italian economy be progressively eliminated. Specifically, there is need for strong action by the Italian Government to bridge the chasm which exists between rich and poor. It is no compliment to a traditionally Christian country like Italy that so many of its workers and peasants live in abject poverty while the upper classes are able to maintain a privileged position. The very contrast between misery and luxury helps swell the ranks of those who vote Communist, even though they do not approve or understand the Marxian ideology. Misery breeds despair, especially when it perceives a lack of sincerity among the better-off in their lip-service to social reform and economic democracy. The United States wants to help Italy. It has a right to expect that honest efforts will be made by all groups within that country to rectify the inequities which exist.

## *Korean deadlock*

The continued stalemate of American-Soviet negotiations regarding Korea has become a source of considerable worry for the United States Government. Irked by the prolonged deadlock between the United States and the Soviet Union, Secretary of State Marshall has sent a new letter to Foreign Minister Molotov, requesting him to instruct the Soviet delegates in Seoul to speed up the action. General Marshall referred to reports from American representatives in Korea that "it has been impossible for the two delegations to agree on the issue of broad

consultation with Korean political parties and social organizations." The latest deadlock resulted from Soviet demands that all the Korean political leaders be "screened" by the Joint Soviet-American Commission. Maj. Gen. Albert E. Brown, head of the American delegation, rejected the Soviet suggestion, stating that the Americans would refuse to "place on trial" any representative of Korean political groups. With the northern part of Korea already a Soviet colony, the Communists in the southern section proceed to organize a fifth column against the day when the Americans withdraw or a coup can be arranged. A new American policy toward Korea is clearly desirable and, in view of Soviet intransigence, has become a necessity. Such a policy should provide for new elections in the American zone. Also needed is a modern Korean army capable of offsetting the Soviet-trained Korean communist troops in the north. Finally, the United States should recognize promptly a South-Korean government as the temporary government for all Korea. Many prominent North-Korean democratic leaders are now refugees in the South, and could occupy important government posts. This, of course, Russia would resent and oppose. But, despite all protests, the USSR has pursued anti-American policies in Korea for the past two years without the slightest apprehension that the American Government might be displeased. Anything less than such a strong course seems not only impractical, but unworthy of our pledges to the Korean people after the Japanese defeat.

## *India in transition*

The captains and the kings depart, but the tumult and the shouting have not died, in India. The first days of freedom are clouded with the smoke of burning homes as Hindu and Moslem fight and die in the streets of India's cities. This is tragic, but understandable; it is the almost inevitable concomitant of a revolution. During the revolution, the leaders have to set their aims high. Bargaining with a superior power, they are certain to have to compromise. In the meantime, they must unite their people behind them in asking for the maximum. When the settlement comes, there are those who, not having the responsibility of achieving some kind of agreement, will look on all compromise as betrayal. In India, the long and bitter struggle between Moslem and Hindu has aroused passions that will not easily die down. Moslem minorities in the Dominion of India, and Hindu and Sikh minorities in Pakistan find themselves isolated amidst a hostile population. Pandit Nehru and Mohammed Ali Jinnah are united in the effort to restore peace. Mohandas Gandhi, with characteristic courage, took up his residence in the ravaged Moslem quarter of Calcutta, and faced down the Hindu youths who were seeking Moslem blood. "It is not me but my corpse

that will be taken out from here," he said. And Nehru, broadcasting to the people, urged a cancellation of the past: "It would serve little purpose to go into this long story. We began our new life from August 15." There is no reason to despair of India or Pakistan; they would not have come into existence had there not been those among their people who know the need and the ways of freedom.

### **The tragedy in Indonesia**

As the British bow themselves gracefully off the stage in India, the Dutch are moving towards a full offensive against the Republic of Indonesia. Men are killing and being killed in a futile and unnecessary quarrel. The United States offered its services as mediator. The Dutch accepted; but the Republic, since the matter had already come to the attention of the United Nations, decided that it would prefer the UN to intervene, rather than deal with the Dutch through the United States. The Dutch, with other colonial Powers supporting them, are reluctant to have the UN set a precedent of intervention between a metropolitan country and its colonies. The Indonesians, on the other hand, cannot but have been impressed by the fact that the metropolitan country was taken over by the Germans during the war, and Indonesia by the Japanese. One can hardly feel the same respect towards former rulers who had to call upon allies to put them back in the saddle. It is time, we think, for the Dutch—and other Powers—to realize that the colonial era is passing. Opposition to "intervention" by the UN smacks of the days of tight little empires and the white man's burden. The colonial peoples are practising what the white man preached so loudly during the war. The Dutch could make a generous gesture and a valuable contribution to the world society by waiving protocol and whole-heartedly invoking the good offices of the United Nations.

### **Attack on freedom of education**

The dangerous sort of propaganda which the NEA and people like John L. Childs and George S. Counts are purveying to the public on every possible occasion needs to be met head-on. Not long ago Mr. Childs used an NEA meeting in Atlantic City as a sounding board for his un-American ideas. Now he and Professor Counts (who should know better) have been telling the Boston convention of the American Federation of Teachers that the AFT—and particularly Matthew Woll of AFL—made

a bad mistake when they opposed the Taft Federal-aid bill and supported instead a bill that didn't discriminate against children attending non-governmental schools. The Childs-Counts-NEA thesis is un-American because it is based on the denial of freedom of education, which the Supreme Court in a unanimous decision in 1925 declared to be a natural right of parents. Our country, according to Childs-Counts-NEA belief, has merely "permitted certain private groups to organize schools for the education of their children" but, in making this arrangement, our country has never abandoned "its aspiration to have all its children enrolled in a common public-school system." Every now and then they invoke the non-existent "basic, historic principle of the separation of Church and State"; but their real fear is that if all children, no matter what school they attend, are allowed to share in public-welfare benefits, this "would serve to strengthen greatly through public funds the non-public schools." And "it would make possible and stimulate a marked increase in the number and power of these schools. In the long run, therefore, it would tend to weaken the system of public education." Or, in Mr. Childs' words, it "would fragmentize the public-school system of our country. American democracy must not suffer this to happen." Real democracy, as against the Childs-Counts-NEA form, wants all schools approved for its children to be strong and efficient instruments of national well-being. It protects freedom of education, cultural diversity, the right of all citizens to "the equal protection of the laws." AFT and AFL should stick to their genuinely American concept of democracy.

### **Freedom and higher education**

A publication of Teachers College, Columbia University—*Financing the Future of Higher Education*, by Thad L. Hungate—carries the Childs-Counts-NEA thesis into the field of higher education. The author's contention is that the States should more and more expand and control higher education. The way to do it, he says, is to operate according to these five principles:

1. Public funds may not be appropriated to church-controlled private institutions, nor for specifically theological instruction.
2. Public funds may not be appropriated to private, independently-controlled institutions when such are of low standards or so located as to make undesirable their designation as a part of the State system.
3. Selected private, independently-controlled institutions desirable in a State system may be taken under public control pursuant to their request and, as public institutions, receive public funds.
4. Selected private, independently-controlled institutions whose functions serve to fulfill State objectives for higher education may be offered State long-term contracts, say for thirty-five years, to achieve the objectives sought. Such contracts would be renewable, say, ten years before the date of their termination.
5. The State must carefully guard its prerogatives. Its actions must at all times be in fulfillment of its responsibilities for a satisfactory State system of higher education.

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Believe it or not, these are the articles of the Columbia professor's belief, and they are subscribed to by an astonishing number of people in the U.S.A. today. They would bring us, should we let them operate, to as pernicious a form of statism and "managed culture" as that which ruled in Nazi Germany and rules now in Soviet Russia. They would bring an end to freedom of education, of religion and of everything else. The Taft Federal-aid bill, which sets up State-controlled primary and secondary schools as sole beneficiaries of public tax funds, is conceived in the spirit of these principles and, if passed by Congress, would be a powerful precedent for legislative action on the level of higher education. Believers in the freedom of education, and in non-State-controlled schools as a necessary safeguard of this freedom, should ponder well Hungate's conclusion that non-governmental schools must secure fuller support from private means, or submit to State control, or discontinue.

### **Human rights in the Balkans**

Whatever be the practical outcome—and it looks very unpromising—our Government has been busy the past week protesting in strong language the violation of human rights in three Balkan countries. On Aug. 15, following two formal United States complaints against the suppression of civil liberties in Rumania, U. S. officials in that country vigorously protested against "third-degree methods" being used on imprisoned members of the opposition party to force "confessions" from them; at least 2,000 arrests have been reported in the past few weeks. On Aug. 17 the United States sent a strongly-worded protest to Hungary, where a million voters have been stricken from the lists, often on the most ridiculous grounds, with a view to rigging the elections on Aug. 31 in favor of the communist minority party (in the Nov. 4, 1945 elections, the Small Landholders won 222 seats, the Communists 70). On Aug. 18, the United States pilloried the death sentence of Nikola Petkov, leader of the opposition Agrarian Party in Bulgaria, as a "gross miscarriage of justice," and called on Moscow to instruct the communist-dominated Bulgarian Government to suspend sentence pending a review of the case. In all three of these cases our protests have a twofold justification. First, in the peace treaties with each of these countries, there are provisions guaranteeing human rights, including the human right of being in opposition to the government. Second, in each country, the United States is a member of the Allied Control Commission, set up at Yalta to be responsible for the political structure of these Balkan states. Communist action in each of the countries, abetted and encouraged by Russia, has entirely by-passed the British and American members of the Commission. But justified protests get nowhere when communism dominates. What more can be done? Economic sanctions against the criminal countries? But Hungary, Rumania, Bulgaria have already thrown in their economic lot with the so-called Molotov plan. A withdrawal of diplomatic relations? But then democratic observers would not even be able to report the plight of the persecuted people, who would be crushed more effectively

in the security of secrecy. Remote as it seems in the urgency of the crisis, our best hope is in the General Assembly of the United Nations to be held at Flushing Meadow on Sept. 16. There the Russian tactics of fostering the violation of human rights in satellite countries must be aired. The opinion of a free world, concerted and strongly stated, is fine oil for the wheels of justice.

### **Crisis for UN**

Even more disturbing than the violation of human rights in Rumania, Hungary and Bulgaria is the actual aggression that continues in Greece. The audacity of the guerrilla forces has now reached the point where they have declared the establishment of an independent "free government." American military aid, under the Truman doctrine, has not yet reached Greece in time to aid; the guerrilla gangs will grow bolder; the whole situation in Greece is bound to worsen before it can improve. And the prime encouragement given to the guerrillas has been the action of the Soviet delegation to the Security Council of the United Nations. On Aug. 19 that Council reached a final and complete deadlock on Greece. Twice within thirty-eight minutes Andrei A. Gromyko abused the power of the veto. He vetoed first a Canadian resolution which called on Albania, Yugoslavia and Bulgaria to get together in direct negotiation to settle the border clashes. This was a relatively mild proposal; it fixed no blame, though it did refer to the situation as a threat to peace. Russia vetoed, second, the stronger United States resolution which pinned direct blame on the three countries and accused them of inspiring the guerrilla warfare. Poland concurred in both vetos. What is left? The U. S. representative on the Security Council, Herschel V. Johnson, has formally asked Secretary General Trygve Lie to include the Greek situation on the supplementary agenda of the General Assembly of the UN. The hitch here, of course, is that the General Assembly can do no more than issue recommendations; it can take no action. What if the three offending nations spurn the Assembly's recommendations? It has been hinted that we will invoke Article 51 of the Charter, which provides the right of individual or collective self-defense, pending action by the Security Council. Grave as the implications of such a step undoubtedly are, we see no alternative. If ever it was evident, it is shriekingly so now that the days of appeasement are over. This September's meeting may well make or break the whole fabric of the United Nations. Hesitance to act on Greece will break it; action, even the most drastic action, if necessary, may make it.

### **Self-help for Europe: towards a customs union**

Washington has discreetly suggested, outside the Paris Conference door, that American aid to Europe under the Marshall Plan could be really effective only if it were to be distributed and put to productive work within some form of "customs union." We hope we may soon be cheered by a courageous Continental answer to the hint, in the shape of a first tentative blueprint for European free trade in modern history. No one can blink the profound psychological and political difficulties which still

stand in the way of a full-fledged union. It calls for radical new alignments of the Continent's economic structure, delicate administrative and fiscal adjustments and, above all, the setting-up of a tariff authority vested with over-all authority in the field of distribution and exchange. But the foundations for ultimate "union" may well be laid in a broad alliance or treaty providing for multilateral "most-favored nation" treatment, mutual preference or coordinated "reciprocity" agreements. Even an initial common effort to break down tariff walls and adopt a common tariff policy will herald the slow and happy death of economic nationalism. International free enterprise is the gainer, too, with its promise of a greater measure of social justice, when large world economic units can meet and compete as near equals. Belgium (pop. 18,000,000 with a colonial empire to boot) and Luxembourg (pop. 250,000) have been operating under unified customs laws, taxation and currency systems for twenty-five years, without any injury to the political or cultural autonomy of little Luxembourg. When Holland joined her two neighbors to the south in signing the customs convention of September 5, 1944, BENELUX was born, a baby model and a symbol of hope for the wider merger of European economic units from Norway to Italy. The Soviet radio continues to wax loud and cynical over what it calls this "flagrant American attack" on the sacred prerogatives of national sovereignty—outside the Iron Curtain. The Russian howl merely points up her fear—and the hope of the West—that self-help through a customs alliance may mean the first firm step towards the economic and spiritual recovery of the cultural organism that is Europe.

### **Renewed demands for tax reduction**

Having failed to get the tax bill past the Presidential veto, proponents of tax reduction have begun a drive to achieve their objective in the next session of Congress. The National Association of Manufacturers leads the way. Its president, Earl Bunting, on several recent occasions has repeated demands for tax revision which would net the Federal Government six billion dollars less income. He does not explain how we will pay the debt, or keep up the essential services which even a Congress committed to economy found difficult to curtail. The formation of capital investment is the reason assigned by Mr. Bunting and those who think with him. They argue that high employment cannot continue unless capital investment is expanded. This in turn presupposes greater savings and profits. But such a line of argument overlooks several important factors which we dare not ignore. First is that tax reduction during an inflationary period does not necessarily produce permanent prosperity and full employment. A similar drive for tax reduction and curtailment of government expenditures was made after the first World War. Mr. Mellon, long Secretary of the Treasury, was the great proponent. He found in President Coolidge a Chief Executive who agreed with his economic philosophy. Subsequently the unstable business boom collapsed. We entered the 'thirties with a Federal Government totally unprepared to face

the problems created by depression, and with national defense cut below safety levels. Even more important than this lesson from history is the fact that proponents of tax reduction for the high-income brackets are something less than candid in their formulation of arguments. They plead in the name of prosperity, but begin from an abstract position and fail to advert to the inequities of income distribution or of the need for governmental services to safeguard legitimate social gains and conserve natural resources. Though they do not say so, they do not want the kind of social order that is developing, but rather a return to *laissez-faire* times that are no more. Certainly economy in government is needed; nor have we yet fully attained it. But one must start with a recognition of governmental needs and of social objectives and then frame a tax policy accordingly. That the NAM has neglected to do.

### **On getting the news straight**

Objective reporting of all events which intimately affect the lives of peoples and nations is the first and highest duty of the press. Unfortunately, too few people in the world today enjoy the benefits of such reporting. Specifically, the people of Europe—not to mention other regions—appear to get too little factual news. Writing recently from Rome, James B. Reston of the *New York Times* drew attention to the consequences of this famine of accurate and detailed information. Throughout the Continent the papers are many, but only a few of them are interested in providing the information without which objective and impartial judgments become impossible. The remainder are the avowed organs of one or the other political party, and interpret the news in the light of their political objectives. Rome, Mr. Reston pointed out, has twenty-two daily papers, all but a few of which subordinate the supplying of information to the conduct of a continual political campaign. (In passing, we would like to remark that those who follow *Osservatore Romano* regularly feel it does a rather accurate job in reporting major events. Its journalistic scope embraces considerably more than "propagating the faith.") The same situation prevails elsewhere, wherever totalitarian or authoritarian regimes have not set down a "party line" to be closely followed by reporters. Post-war, just as pre-war, Paris has a large variety of political journals from no one of which all the major news can be gleaned. Such a method of approaching the news, especially when the situation is aggravated by a shortage of newsprint everywhere, makes it difficult for the ordinary citizen to keep informed and to make honest judgments about what happens in his country or abroad. In thus commenting on the European press—which has the difficult duty of reporting a most confused world economic and political situation—we do not deny that certain U.S. journals could profit by reform. Everywhere the first objective should be the same, as stated last May by the UN Subcommittee on Freedom of Information and of the Press: "To tell the truth without prejudice and to spread knowledge without malicious intent."

## Washington Front

The full-dinner-pail slogan of the McKinley-Mark Hanna era may be back in revised form in the 1948 presidential campaign as the costly dinner pail. Public-opinion polls and Congressional mail, both watched closely by politicians, show that high living costs are the topic tripping most readily from the tip of America's tongue today. The politicians say if prices remain at present levels they—not labor or taxes or Brewster-Ferguson investigations—will be next-year's chief issue. Every dinner table is affected.

Washington accepts the fact that Republicans and Democrats already are maneuvering to fasten blame on the other party. The G.O.P. at the moment is drafting blueprints by which three Congressional subcommittees will hold hearings on living costs in widely separated areas this fall. The Justice Department jumps aboard the do-something-about-prices bandwagon to announce an investigation to see whether combines or trade restraints are holding up prices.

The "more-money-in-circulation" reason for higher living costs has a hollow ring to millions of wage-earners who have seen the gap narrow steadily between income, even with inflation, and what it costs to maintain families. Yet more money is a factor, of course—

the money going in U.S. loans to foreign nations, or these nations' own funds, which are buying huge stores of foodstuffs to go overseas. Areas which never looked to the U.S. before are heavily dependent upon us.

An attempt to fasten blame on the Republicans for killing price controls is certain to be a part of next-year's campaign. The Republicans will contend that President Truman himself tossed out many controls, that he invited a push for higher wages which started the wage-price spiral upward, that buying by the U.S. and foreign governments has caused skyrocketing living costs.

The Republican-sponsored hearings on living costs will be held in the East, Midwest and Far West. John Citizen will have an opportunity to come in and show just what happens to his paycheck and to try to assess blame. It may be revealing, but whether it will lead to anything remains to be seen. Attorney General Tom Clark's plans for his Anti-trust Division study of living costs were announced with much fanfare, but earned only nominal endorsement by President Truman.

The CIO went to Mr. Truman with a proposal for a special commission to inquire into the whole broad subject of prices—and excessive profits, as well—but Mr. Truman thought otherwise. Official Washington worried plenty as latest figures of the Bureau of Labor Statistics showed a record high of 157.1 in June as compared with 100 in the 1935-39 period.

CHARLES LUCEY

## Under Scorings

As the colleges and universities totaled up academic records for 1946-47, toward the end of May, there were 2,536,101 veterans in training and education under the GI Bill of Rights. Another 170,094 veterans applied for "Certificates of Eligibility and Entitlement" during June, and no doubt many more applied in July and August—not to estimate eligibles who graduated from high school in June. Will any considerable proportion of new applicants, or old, find room in our colleges and universities? Some room was made when last year's graduates departed. But so few graduated! A little more room was provided by veterans who dropped out, finding the studies too hard or the GI subsidies too frugal. Most of the additional room will be made available through erection of temporary buildings acquired with the help of the State and Federal Governments.

► Estimates at hand from a number of Catholic higher institutions indicate that facilities have been considerably increased. Thus Seton Hall College, South Orange, N. J., will take an additional 1,000; Marquette University of Milwaukee will go from last year's 7,250 to above 8,000; Manhattan College, New York, has found room for 200 more than the 2,200 it enrolled last fall; by completely

renovating its former high-school building, the University of Detroit will accommodate more than 9,000; Duquesne University, Pittsburgh, will take an additional 1,200; Catholic University an additional 600; St. Peter's College, Jersey City, an additional 500. Fordham's 19 permanent and 6 temporary buildings will house over 10,000; St. Anselm's College, Manchester, N. H., can take 200 more, and St. John's University, Brooklyn, 500-700.

► The first Swedish Dominican to be ordained in 400 years, according to *St. Ansgar's Bulletin*, is the Rev. Gabriel Näsmark who, with two other Dominican Fathers, is preparing for the newly-established Catholic mission in the university town of Lund. Father Näsmark, whose brother is a minister in the State church, was himself studying for the Lutheran ministry when he decided to become a Catholic and a Dominican. Two other distinguished Swedish priest converts died during the past year, Nils Beskow and Dr. Kaare Skredsvik, both talented writers. *St. Ansgar's Bulletin*, published annually by the St. Ansgar's Catholic Scandinavian League, contains the fullest information on the progress and problems of the Catholic Church in the five Scandinavian countries. Individual copies may be obtained gratis from the League's headquarters, 2 West 45th St., New York.

► Rev. Ansgar Nelson, O.S.B., of Portsmouth Priory, R. I., who contributes an article on "Denmark" to the *Bulletin*, has been appointed titular Bishop of Birta and Coadjutor to the Vicar Apostolic of Sweden. A.P.F.

# Editorials

## Back to School

When the estimated 2,865,000 Catholic youth return to the classrooms to begin the 1947-48 school year, the Church and her representatives, the administrators and teachers in more than 10,800 Catholic schools and colleges, assume a tremendous responsibility.

It is not so much the responsibility of giving Catholic youth their money's worth, as of giving them what the billions poured into other kinds of education do not provide. It is the responsibility of fulfilling perfectly Pope Pius XI's injunction that

... all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary but the intermediate and the higher institutions of learning as well.

It is the responsibility of guarding against, even in Catholic schools and universities, what Cardinal Newman called "a contrariety of influences": "It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labor, and only accidentally brought together."

There is more than a little evidence that the "success ideal," which is still a prime article of the American creed, casts its spell over Catholic education. Part of the evidence is contained in the charges—widely but not universally true—that religion is the least and the poorest taught subject in the curriculum; that few graduates of Catholic schools at any educational level possess a substantial and intelligent grasp of their faith; that frequently students pass through a Catholic college with a minimum of philosophy and religion and a maximum of economics or science or history; that even these maximum subjects are often taught without benefit of Catholic and moral principles; that candidates for degrees in Catholic professional schools of medicine, law, dentistry and the like are for the most part untouched by Catholic contact, guidance, teaching and influence.

No doubt, these charges need further qualification and are not at all true of a good many Catholic schools and colleges which each of us could name. Yet so important is the cause of Catholic education, and so great and constant the sacrifices made for it, that the possible validity of any of these charges must needs be a concern to us all. They are a contradiction of the very reasons for which the Catholic Church has established her own schools.

A further part of the evidence that Catholic schools set too great store by the success ideal is their lack of interest and leadership in solving problems which do not fall in the bread-and-butter class, but are nevertheless of deep concern to the nation and to the Church. Two such problems are the Negro problem and the rural problem.

The first of these touches Catholic education closely at two points. Catholic schools should without delay accept the challenge of racial justice by opening their doors to all qualified applicants, Negro and white alike. This is a plain conclusion of Catholic doctrine. It is also a necessary step if the Church is to do her part in helping the Negro attain economic equality with his fellow Americans; for he will not attain economic equality unless he is first granted equality of educational opportunity. And the second point of contact is the right view of racial justice—which so many Catholics do not have—fitted into the Catholic school curriculum at every level.

The rural problem is a challenge to Catholic foresight. As the late Bishop McAuliffe of Hartford remarked shortly before he died: "Whatever we do for the rural people of today we are doing for the future of the Church of America." That statement is an apt text for a course, for discussion forums, for action in our Catholic schools.

## Chicago's race troubles

Within a week's time, two announcements and the report of an event issued from Chicago. Within the same week, a drastic occurrence etched the sharpest possible comment upon the two announcements. Let us look at all three items in their order.

*Item No. 1.* The University of Chicago has started a five-year program of research, training and race relations under a \$150,000 grant from the Carnegie Corporation and the Rockefeller Foundation. Says Professor Wirth, in charge of the project:

Our present knowledge [of how to deal with these problems] is so fragmentary, impressionistic and, for the most part, untested, that we call out the "fire brigade" without knowing whether we are dealing with a small fire or a large conflagration. Improved methods of analysis, diagnosis . . . action are urgently needed.

*Item No. 2.* Edwin R. Embree, chairman, and Thomas Wright, executive director, of the Chicago Mayor's Commission on Human Relations, in their report for 1946, declare that "no gains" have been made in conquering the "most desperate" problem affecting interracial and inter-group relations in Chicago, that of housing. Says the report:

Chicago was worse off at the end of 1946 than at the end of 1945. The city has actually lost more dwelling units through fire, simple decay and disintegration than it put up during the year. This lack of housing lies at the base of the most dangerous and serious problem in human relations in our city. Unless more homes are provided, no one, regardless of good will or police power, can check the social conflicts which are inherent in this situation.

As a footnote to the preceding, we may recall that at least thirty per cent of the land zoned for homes in the City of Chicago is covered by restrictive covenants against Negroes. Figures presented in the pending case of *Tovey vs. Levy* show that for an area of 155 square miles, three-fourths of Chicago, 85 square miles are zoned for homes and, of these, 40 square miles are restricted by covenants.

Item No. 3. About 1,000 men were assigned indefinitely on August 16 to keep order at the Fernwood Park Housing Project on the South Side of Chicago, where demonstrations took place against eight Negro families as tenants. At the height of the disorder, 3,000 persons milled around the area. Street-cars, buses and automobiles were said to have been stoned, and a Negro motorist dragged from his car and beaten. Tension eased next morning, but police were kept on duty.

Why is there now an ever-growing consciousness on the part of the Catholic Hierarchy in the U. S. (cf. the recent pamphlet, *Catholics, Race and Law*, by Bishop Haas of Grand Rapids, published by the Paulist Press), of Catholic schools and organizations, that the matter of race relations is necessarily a part of Catholic education and Catholic Action? A brief meditation on the foregoing items and their logical connection may answer such a question, if any answer is needed.

## Who's an aggressor?

If the inter-American family gathering now progressing smoothly at Rio de Janeiro's suburban Petropolis is able to stick to the terms of reference set down for it at Chapultepec two years ago, President Truman should be welcomed to its closing session soon to find the hemisphere unanimously sworn to use all necessary measures, including armed force, "to prevent or repel aggression."

The collective American defense system which the Conference plans to formulate at Rio and see implemented in January at Bogotá—perhaps to the tune of hemispheric military and economic coordination—will be labeled, of course, a "potent instrument for peace" by its triumphant signers, and "large-scale war mongering" by you know who behind the Ferrous Curtain.

It would be worse than ungracious to belittle this impressive effort of the Good Neighbors to see and handle their security problem as the regional challenge it has come to be. Nor is this the moment to discount the psychological effect of one more collective affirmation of the sacred right of effective self-defense, while the United Nations acknowledges it in principle and flouts

it roundly as a matter of "procedure." But we do feel that the Defense Conference could do One World a still more signal service if it managed to get round at last to a definition or working description of the "aggression" we are committing ourselves together to "prevent or repel."

A year ago the Nuremberg War Crimes Tribunal, having found justice and executed it, broke up with the solemn assurance to the world that it is henceforth a recognized crime in international law to plot or wage "aggressive warfare." Later on this month, the signatories of the Rio treaty will be met at the UN General Assembly with a draft-recommendation, supported warmly by the United States, advocating formal incorporation of the Nuremberg "principle" into a promised Code of International Law. It would be a great triumph for Rio if the treaty it proposes to enact could contribute to the UN project some clarification of the moral and legal reality covered by the term "aggression."

Isn't it about time we knew? Can the notion and limitations of the "right of self-defense" be comprehended at all without first fixing clearly, as the nations do it severally in their criminal codes and customary law, what makes a man or nation a criminal aggressor? The drafters of the UN charter at San Francisco left a sturdy obstacle in the path of international understanding and agreement when they declined to define precisely what they meant by "acts of aggression." Confusion grows as the term becomes a plaything for pundits and rhetoricians. It is being applied to almost anything the speaker or writer happens to dislike, as witness lately the Marshall Plan, Vatican "politics," etc.

Guillermo Belt, distinguished jurist and Cuban delegate to the Rio Conference, has proposed significantly, in behalf of the small nations, that "economic aggression" be included in the purview of the defense treaty. The Mexican delegation seconds the proposal, adding its own detailed version of what the novel term implies. Whatever the fate of his embarrassing resolution, it may prove a helpful reminder to the conferees that aggression as a moral act—good or bad, licit or illicit—is bound up inextricably with the notion of justice and human rights. In natural and positive law only an *unjust* aggression or assault can be wrong. Spell out the fundamental rights of states, proscribe their violation by the exercise of force or fraud, and the crime of unjust aggression is pretty adequately defined and "out-lawed," as the rightful exercise of self-defense is circumscribed within its just limits.

The weakness of most of our modern peace pacts and collective-security conventions, including the magnificent series of Pan-American agreements, has been attributed variously to lack of sincerity or courage and to lack of "teeth." It is arguable, we think, that lack of clarity and definition in our official concept of elementary right and justice have done as much to blunt these treaty instruments. The Good Neighbors at Rio can help make it clearer that peace is principally the work of justice, and injustice, not some vague and elusive "aggressor," its principal foe.

## Labor Day, 1947

This is as good a day as any for taking our eyes off the trees for a moment and looking at the wood.

Man wants but little here below, said Pope. (Maybe it wasn't Pope; but that's the kind of thing Pope was good at saying.) He wants, of course, to live like a man. He wants food, clothing and shelter; and he wants a fair assurance of being able to get them in the future so that he can bring his wife into the shelter and raise his family. Having given these hostages to fortune, he would like to feel that he will be able to provide for them until they are able to provide for themselves. And he would like to think that the rainy day and inevitable old age will not find him depending on the charity of others. Not an unreasonable creature, Man.

Of course the only way to get all these things—except for the fortunate few—is work. And unless God has fashioned the world wrong, it should be possible for a man to achieve his reasonable ambition to live humanly by good honest work. That is what sets work apart and takes it out of the market-place. It is not just something to buy and sell; it is a man's grasp on his humanity. If a man by his honest day's work cannot assure himself of a decent human livelihood and reasonable provision for the future, then there is something wrong with the system he is living in. That is what Pope Leo XIII meant by the doctrine of the "living wage." It is the wage that man lives by, and if he cannot live by it in a way worthy of his human nature, then the wage is wrong. And if the wage is imposed by the system, the system is wrong.

Thence also the dignity of work. There is no more (or less) intrinsic dignity in being president of General Motors than in tightening the bolts on a GM chassis. It is all Work; and it goes along with the brick-laying and the cooking and the mopping and dusting to make up our human environment, and enables us to marry our wives and raise our children and converse with our fellow men and worship God with the reasonable content that becomes human beings.

These are not just pipe-dreams for a Labor-Day afternoon in the back garden. They are a picture of the world we live in, not of the trees we keep bumping into—like the Taft-Hartley Act, communists in unions, wildcat strikes and unjust employers. They are what Pius XII had in mind when he said:

Neither collective bargaining nor arbitration nor all the directives of the most progressive legislation will be able to provide a lasting labor peace unless there is also a constant effort to infuse the breath of spiritual and moral life into the very framework of industrial relations.

They may seem remote and academic to the men chomping their cigars around the bargaining table. But they are the master plan of this, our far from lasting city; and unless we keep our eyes on them while building, we shall just keep on wondering why there are so many traffic jams in our rambling streets.

The Social Action Department of NCWC keeps its eye on the blueprint; and it sees (in its Labor-Day statement) that "the wage system and present organization of in-

dustry is in need of a more fundamental adjustment than can be provided by mere collective bargaining." Its reiterated urging of labor-management cooperation and "eventually of an organized system of industry councils" offers those men with the cigars something else to talk about besides wages and hours. They might talk, for instance, about this America of ours, and how executives and grease-monkeys, farmers and trainmen, can do more to make it a place where men can live like men.

## M. Ramadier's plight

Marxian scruples are causing a certain uneasiness which seems to have infected the Left-Wing Socialists in France. At the recent Socialist Party congress in Lyon, the Left-Wingers administered severe discipline to Premier Ramadier. They decreed that he must cleave much more accurately to the materialist Marxist line; which meant that he must stop becoming too friendly with Christian Democratic circles, and must accommodate himself more conveniently to current political agitation—on Algiers, Viet Nam and other issues—in which the Communists are accustomed to taking the initiative.

All of this is unpleasant medicine for M. Ramadier. He has boldly denounced the Communists for acting under "foreign influence." His country's hopes are largely tied up with the Marshall Plan; and he is subject to needling from General de Gaulle. M. Ramadier failed to convince the congress when he told them that doctrinal disputes are now out of place and that the life or death of French democracy is at stake.

This uneasiness as to Marxian purity and Marxian prestige comes at the moment when things are looking more bright, from a non-Marxian point of view, in France's economic life. And this, in turn, means greater resistance power to the Marxian winds that are ever setting in from the East.

France's increased production, key to this economic revival, is featured by trade fairs that opened in June in Bordeaux and Bourges. Since the beginning of 1946, hydro-electric sources have been increased by the addition of 19 new stations. The French national income increased 21 per cent between 1914 and 1947, not only in relative but also in absolute value. The sugar supply is adequate. Potassium production nears the pre-war level; and pyrites production is far in advance of pre-war figures. Automobile production has risen, and the output of trucks is double the pre-war rate. Other rises are in the shoe industry, talc, textiles on a large scale, and many other industries.

From these combined phenomena it looks as if the French Premier's chief difficulty lies in having to work with, and through, those whose permanent interest is not the country's rehabilitation, but a doctrinal victory at all costs. This is no new experience for France, but it is abnormally harrowing at a time when the straight issues of the Marshall Plan are thereby obscured. All the more need for both the firmness and the tact which are happily now evidenced by our own representatives in discussing France's needs with its government and people.

# The Philippine Republic: 1946-1947

**Horacio de la Costa**

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At a time when consistently somber and even alarming reports were being sent from almost every country in which the battles of the Second World War had been fought, the first anniversary of the establishment of the Philippine Republic received barely a passing mention in the newspapers of this country. This in itself is a heartening, if purely negative, indication that the new nation, in spite of the adverse conditions under which it chose to reclaim its political independence from the United States, has suffered no major disaster, nor—for the present, at any rate—is it in danger of doing so.

When on July 4 of last year the Philippines became a sovereign state, it was faced not merely with the problem of self-government, but with the more elemental problem of survival. As a result of the war and the three years of Japanese occupation, it had lost 61 per cent of its total destructible assets. Sixty-two per cent of all private buildings and personal property had been destroyed; 55 per cent of all public property; 95 per cent of all shipping facilities. Its two largest cities, Manila and Cebú, had been practically obliterated; both Cardinal Spellman and General Eisenhower declared of Manila that they had seen only one city more horribly devastated, and that was Warsaw.

A country whose chief source of income is the land, it had lost 44 per cent of its work animals and from 25 per cent to 30 per cent of its farm implements. Of the pre-war herds and flocks, only 40 per cent to 30 per cent remained to supply eggs and meat. Farmers had deliberately abandoned the cultivation of large areas of sugar and rice land because the Japanese Military Administration depended on them for food and fuel alcohol.

The scarcity of food and lack of medicines during the occupation resulted in universal malnutrition and consequent susceptibility to disease. On the Christmas Eve before the liberation, the present writer saw little children dying of hunger or dysentery on the streets of Manila—a practically certain sign, where a Christian people is concerned, that they had been preceded in death by their parents and relatives. The death rate, moreover, did not fall but actually rose after liberation. Cases of tuberculosis increased three times over the pre-war record; cases of malaria, ten times; of dysentery, three times.

The large amount of currency brought into the country by the forces of liberation combined with the universal scarcity of commodities to send prices soaring and to depreciate the peso. Thus, if the over-all cost of living index is set at 100 points for 1941, it had by the end of 1945 risen to 637.3, or over six times the pre-war cost.

Such was the economic situation of the Republic at the beginning of its existence. The political and social conditions were no less critical. In the first place, the

very existence of government by law was being threatened by the *Hukbalahap* ("Anti-Japanese People's Army," whose members are called Huks for short), organized during the occupation among the tenants and share-croppers of the big rice and sugar estates of Central Luzón. Guerrilla and underground activity had forged this organization into a sternly disciplined, highly mobile force; and having offered itself to serve as auxiliary troops in the campaign of liberation, it was supplied with arms and ammunition by the United States Army. This equipment it refused to surrender at the end of the campaign. Well armed and well organized, it now attempted to impose by force upon the Government its own solution to the age-old agrarian problem.

The problem is that of a more equitable redistribution of the land and the produce of the land; and the solution proposed by the *Hukbalahap* was in its main lines communistic, although it is not certain whether official communism had anything to do with the movement directly. A tie-up between the *Hukbalahap* and the *Wha-Chi*, a Chinese guerrilla unit which is presumed to have been under communist direction, has been suggested by Chapman in *Pacific Affairs* for June, 1946 (p. 195). Be that as it may, the structure and the methods of the organization present very obvious similarities with communist-inspired groups in other countries.

Since no government can afford to permit reforms, however just and necessary, to be imposed upon it by force, the Republic was faced at the very outset with the delicate and dangerous task of liquidating the *Hukbalahap* as a subversive organization, while at the same time ensuring that the problem which gave rise to it received a prompt and permanent solution.

Another pressing problem was that of unemployment. The destruction of farms, factories and transportation facilities, the disbanding of guerrilla units, and the terrorist tactics of the Huks deprived a large number of the laboring population in Manila and the Central Luzón Provinces of their ordinary means of livelihood. How large a number may be calculated from the fact that a total of 50,000 job-seekers registered with the Department of Labor from August to October, 1946, and that the Bureau of Statistics estimates the number of unemployed in the Greater Manila area alone in the beginning of the present year at 145,000.

The United States Army saved the situation from being completely hopeless by the immediate if temporary employment in 1945 of almost a quarter of a million laborers; but as the Army gradually ceased to require the services of so large a number, the gravity of the unemployment situation began to show itself in the appearance of organized gangs of pilferers at the docks and military depots, the increasing membership of the

*Hukbalahap*, and general insecurity to life and property.

Even for those who had employment, inflation and the scarcity of the most essential commodities made survival a very real problem. This was especially true of government employes, whose salaries, fixed at the pre-war level, fell ridiculously short of the postwar cost of living. Uncomfortably frequent cases of bribery and graft were the understandable if inexcusable result.

Finally, the alarming increase of juvenile delinquency in the urban centers emphasized the urgent need for somehow restoring as quickly as possible the ruined schools.

This, then, was the situation a year ago, when the date set by the Tydings-McDuffie Act for granting of political independence to the Philippines fell due, and the Filipino people, starved, decimated and economically ruined by the war, confronted with the threat of famine and civil strife, set out to make their own way in the world. How have they fared since?

The threat of famine was averted. A large measure of peace and order was restored. Several agrarian reforms were introduced and the first steps taken towards the rehabilitation of agriculture, commerce and industry. The public-school system was rebuilt and expanded.

A number of very serious problems still await solution. Mistakes have been made. But something has been accomplished. At a time when so many nations are on the brink of collapse, the Republic has kept its footing; it has survived.

The shortage in rice, the basic commodity (35 per cent below pre-war production), was made up for by government importations from Siam, Ecuador and the United States, by rationing in certain areas and by the use of rice substitutes. Strict price control halved its 1945 cost to consumers. Corn shortage (40 per cent) was met in the same way. Livestock, however, and as a consequence meat and eggs, remained extremely scarce. At any rate, the per capita daily consumption of all cereals was estimated at 9.55 ounces. This was 68 per cent of pre-war consumption; but it was enough to live on and, with that much assured, the tremendous task of reconstruction could be faced.

The problem, of course, was how to finance the undertaking and where to get the tools for the job. In this the assistance of the United States proved invaluable.

On April 30, 1946 the United States Congress had approved a Philippine Rehabilitation Act, which authorized the payment to individuals and private corporations in the Philippines of \$400 million in war damages, the transfer to the Philippine Government without reimbursement of \$100 million worth of surplus property, and the appropriation of \$120 million to be allocated by the President of the United States from time to time in aid of public works, public health and inter-island commerce in the Philippines.

The surplus property actually transferred included forty-four FS-type vessels for inter-island service and over a thousand tractors suitable for farm work. The items not required by governmental agencies were sold to the general public, and the proceeds were assigned to

serve as capital assets for the Rehabilitation Finance Corporation (RFC).

This corporation is intended to be, in the words of President Roxas, "a primary source of credit for government economic enterprises and for private enterprises . . . that will start the wheels moving on rehabilitation and repair of war-damaged property and permit us to plan and begin the larger and longer-term undertakings for the expansion of the national economy" (Message to Congress, November 25, 1946). The Philippine Congress authorized its capitalization from the sale of surplus property and from other sources at \$150 million.

The availability of credit made possible by these measures had almost immediate effect, the most obvious of which was the physical reconstruction of Manila. A friend who wrote me last month thus describes the resurgent city:

Today you will find Manila rising from her ruins. New business enterprises have opened everywhere. Individuals and corporations seem to have but one sole determination: to overcome all existing difficulties and to keep up with the keen competition going. . . . The Heacock Building, over a million pesos' worth, is nearing completion. . . . New homes, varied and beautiful surprises, are sprouting like mushrooms after a thunderstorm. LaSalle [College] is an inspiring picture, all prettied up, repainted and repatched. . . . Santa Mesa Boulevard is now a six-lane concrete highway, and so will be the España Road Extension leading to Santo Tomás.



The total volume of foreign trade in 1946 turned out to be actually greater than in the year immediately preceding the war, and local investments heavier. Naturally the balance of trade was "unfavorable," imports far exceeding exports. A good proportion of the invested capital, however, was in small constructive enterprises, such as lumber mills and transportation companies. Moreover, three-fourths of the stock corporations registered are controlled by Filipinos, with Chinese and Americans a poor second and third.

The inflow of foreign goods and the resumption of something like normal agricultural production succeeded in lowering the cost of living from over six times the pre-war level at the end of 1945 to four times that level at the end of 1946. A partial reduction of currency inflation was also noted, monetary circulation decreasing by about twenty-five per cent.

The fact that these improvements are only partial and the result of heavy importation of consumable commodities should be a warning not to make too much of this intense commercial activity or to consider it the beginning of a steady upward trend in the economic condition of the country. A much greater investment of capital in productive enterprises would be required for this; and it was mainly in order to attract American capital to the Philippines for this purpose that the United States Congress passed the Philippine Trade Act of 1946. This authorized the President of the United States to enter into a trade agreement with the President of the Philip-

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pines, the most important provision of which, as far as the Philippines is concerned, is what is known as the "parity clause":

The disposition, exploitation, development and utilization of all agricultural, timber and mineral lands of the public domain, waters, minerals, coal, petroleum and other mineral oils, all forces and sources of potential energy, and other natural resources of the Philippines, and the operation of public utilities, shall, if open to any person, be open to citizens of the United States and to all forms of business enterprise owned or controlled, directly or indirectly, by United States citizens.

The import of the provision is obvious. In order to protect American investors who would be attracted by it, it was further provided:

That the value of Philippine currency in relation to the United States dollar shall not be changed, the convertibility of pesos into dollars shall not be suspended, and no restrictions shall be imposed on the transfer of funds from the Philippines to the United States, except by agreement with the President of the United States.

The adoption of this Agreement, together with the amendment to the Philippine Constitution required by the parity clause, became the major political issue of 1946. The opponents of the Agreement alleged that it was unfair, useless and dangerous. Unfair, because the "parity" proposed was definitely a one-way parity; it did not give reciprocal rights to Filipinos and Americans alike, but as the American Assistant Secretary of State, Mr. Clayton, put it, "would permit Americans to engage in many activities in the Philippine Islands from which Filipinos, as aliens, would be barred in the United States." Useless, because its effect would be the precise opposite of what it aimed to accomplish. Since the Agreement also provides for the duty-free admission into the

the Philippines of American exports in unlimited quantities, the reaction of American capital would be not so much to start new industries in the Philippines as to flood the Philippine market with American manufactured goods, thus stifling local industries at birth. Dangerous, finally, because it opened the door to imperialistic exploitation, since it would be next to impossible to ease out any vested interests which should have established themselves in the Philippines during the twenty-eight years of the Agreement.

The advocates of the Agreement replied: 1) that the purpose of the Agreement was to draw American businessmen and technicians to the Philippines, not Filipinos to America; 2) that the goods exported by the United States to the Philippines cannot, in any event, be profitably manufactured locally; and 3) that imperialistic exploitation is foreign to the policy of the United States and can be prevented by the vigilance of both Governments.

It is probable, however, that the argument which finally persuaded the Philippine Congress to authorize the Agreement, and the Filipino people to approve the required constitutional amendment, was the fact that the operation of the Philippine Rehabilitation Act was made dependent on the acceptance of the Philippine Trade Agreement. The former was absolutely essential to their economic recovery; and since they had to take both or nothing, they took both.

There is less doubt concerning the advantage to both nations of another agreement—that which provided for the establishment of American naval and air bases in the Philippines. The recent war has proved the strategic value of the Philippines to the United States, and the Philippines, naturally, look upon these bases as a guarantee against external aggression.

(Continued next week.)

## Congress and the school question

**Robert C. Hartnett**

In analyzing the issues involved in the debate over the use of tax revenue to extend public-welfare services to semi-public schools, we have already presented evidence to show that the assumption that American democracy is secularistic ignores the deep religious tradition in our constitutional history. We pointed out how consistently the Presidents of the United States have given expression to the original inner connection between religious beliefs and the groundwork of our popular government.

Let us now turn to more concrete and specific evidence showing that, as a matter of practice, our national Legislature has consistently, especially in recent years, included private institutions as beneficiaries of legislation by which Federal funds were appropriated for public-welfare purposes. If the First Amendment im-

*The third, and concluding, article discussing the traditional place of religion in American democracy, will appear in an early issue and will treat of the courts and aid to schools. Father Hartnett is Director of the Dept. of Political Science at the University of Detroit.*

plicitly rules out any use of tax revenues by which religious institutions are benefited, however indirectly—as opponents of Federal aid to semi-public schools assume—then how do they explain the fact that a great majority of five hundred and thirty-one members of Congress, in voting on a variety of measures, have shown themselves quite unaware of any "great American principle" making such use of Federal funds unconstitutional? Congress has time and again taken the altogether reasonable view that if public-welfare services are to be extended to all the citizens of the United States, and even to non-citizens, then no one should be arbitrarily excluded from receiving such services because he seeks them in an institution well qualified to supply them, even though it may be conducted under private and often religious auspices. Congress does not at all

share the narrow and bigoted view that otherwise qualified health and educational services, meeting public standards, somehow become "un-American" when they are rendered by organizations motivated by religious beliefs.

We are not here bringing into the discussion the closely connected question of the constitutionality of State legislation in this field. The State constitutions now in effect were adopted long after the Federal Constitution. Nearly all of them contain prohibitions of the use of tax revenue in favor of religious institutions. This is a specific prohibition not contained in the Federal Constitution or in the First Amendment. These prohibitions can be interpreted narrowly or broadly. They do not prevent States from allowing tax exemption to religious institutions together with all other non-profit enterprises with an educational, cultural or other public-service purpose. They do not prevent nineteen States from providing free bus transportation for *all* the school children of those States, whether they attend governmental or non-governmental schools. They do not prevent the States of Louisiana and Mississippi from appropriating funds to pay for the textbooks of *all* the school children in those States, whether they attend governmental schools or not. State courts have upheld such legislation as compatible with constitutional provisions in the respective State constitutions prohibiting the use of State funds for religious purposes. And they do not prevent States from appropriating funds for temporary veterans' housing in denominational colleges.

All we wish to say about this issue as it relates to the constitutional provisions of the individual States is: 1) that the question be left to the people of the States to decide, without being prejudged by the assumption that American democracy cannot tolerate any public support of religious enterprises, however indirect, without undermining some imaginary "great American principle"; and 2) that opponents of such State legislation as does exist, having been defeated in their State courts in their attempts to destroy these arrangements, be constrained from distorting the prohibitions of the First Amendment of the Federal Constitution so as to introduce into our Federal system a hostility and discrimination against private schools and hospitals from which our national Constitution and legislation have been happily free.

Let us make no mistake about the general tendency of the present ferment among secularists and bigots. They are bent on *making a decisive change* in our national policy. They realize that the time has come when more and more Federal funds will be expended for public-welfare purposes, especially in the field of education. They realize, with no small measure of alarm, that their previous efforts to starve out of existence religious education, and specifically Catholic education, have failed. Their attempts in Oregon and, to a lesser extent in Michigan, to make parochial schools illegal were struck down by the Supreme Court in the case of *Pierce v. Society of Sisters* in 1925, under the old Supreme Court. Their strategy now is to make out that

the First Amendment, which on its face prohibits Congress only from establishing a national religion, actually embodies a "great American principle" erecting a "wall of separation" between American political society—State and Federal—and all forms of religious life, even to the extreme extent of disqualifying children from benefiting by public-welfare legislation because they happen to be attending non-governmental schools.

#### THE PRACTICE OF CONGRESS

For the sake of clarity, let us first bring under review about eight pieces of national legislation, apart from military affairs, which prove that our Congress has never understood the First Amendment as erecting a "wall of separation" between our Federal Government and religious institutions in this country.

In the first place, of course, one thinks of the official chaplains engaged by Congress to open its own sessions. This is the oldest example of the inner connection Congress has recognized as existing between our national political system and religion. It is interesting because the custom derives from the days of the foundation of our Republic. It stands as irrefutable evidence that the secularist assumption is of much later origin, and is an intrusion.

To take another non-education example, we can cite the aid the Federal Government has given to private hospitals. Within the last few years the Federal Govern-

ment has recognized the need of more ample hospital facilities in the nation's capital. The choice lay between constructing an institution to be run by the Government and allocating funds to private institutions to enable them to supply the desired services.

The latter choice was made in the interests of economy. George Washington University and Georgetown University, the latter conducted under Catholic auspices, both had medical schools and were therefore in a position to conduct hospitals. They received the funds with which to expand their hospital services so as to meet the public need. The fact that Georgetown University is a Catholic university was not found a sufficient reason for refusing to go through with an economical and efficient solution to a medical problem. Federal funds assist many private hospitals.

Again, on March 25, 1946, the Commissioner of Internal Revenue of the Federal Government ruled that "all educational, charitable and religious institutions operated, supervised or controlled by or in connection with the Roman Catholic Church in the United States . . ." were exempt from paying a Federal income tax "under the provisions of section 101(6) of the Internal Revenue Code." Contributions made to all such institutions were, of course, deductible from income taxes. Religious institutions are treated like all other charitable organizations in accordance with a well-established national policy.

Though we take it for granted, it is worth mentioning



that the U. S. Post Office Department has always included religious organizations in its second-class, third-class and fourth-class mailing privileges. No one has ever suggested that the Federal Government should require religious publications to pay higher rates than others merely because religious interests enjoy the same advantage all publications enjoy by virtue of a postal rate which in effect is a form of subsidy. For the Post Office loses money through the use of such mailing privileges. No "wall of separation" has been erected there.

Now let us draw closer to the immediate issue and see how Congress has dealt with non-governmental schools.

The National Youth Administration was established in June, 1935. Early in 1935 an estimated three million people between sixteen and twenty-five years of age were on relief. The main object of the NYA program was to enable young people to attend high school and college and thus take them out of the overflooded labor market. Within a year about 600,000 youths were participating in NYA activities. They were employed part-time in the schools and colleges (or in vocation-training on-the-job) and earning enough either to defray the cost of tuition in large part, or partially to support themselves. They worked in school libraries, or as laboratory assistants, or in professors' offices. Although the money they earned was paid out to them personally, the colleges profited by their services. *No discrimination was made between governmental and non-governmental schools and colleges in this national program.* The social problem was national in scope. The young people were dealt with as Americans. Congress did not try to dictate to them what schools they had to attend to qualify for the benefits of this public-welfare legislation. Thousands of them attended schools conducted under religious auspices. They were not penalized for their religious beliefs. Congress handled the program in a perfectly fair and American way.

The same can be said of our peacetime Reserve Officers Training Corps. This program was conducted through the Department of War. Army officers were put in charge of the program in any college which wished to include it as part of the curriculum. Whatever expenses were involved came out of Federal funds appropriated for the purpose. The important aspect of this program to notice is that it was not an emergency measure but a routine policy.

Neither was the Federal school-lunch program an emergency measure. This law, passed on June 4, 1946, provided an annual appropriation of \$75 million to enable school children to get wholesome nourishment in school at reduced prices or even wholly free of charge. An additional ten million was voted for the purpose of improving dietary programs and lunch-room equipment in the schools. This form of "cooperative federalism" followed the familiar pattern of grants-in-aid by requiring the States to match the Federal disbursement by State funds. But the important phase of the Act, for our purposes, was that Mr. Flannagan of Virginia, who introduced the bill, took care that *all* the nation's

children should benefit by it. No discrimination was allowed. If a State wished to avail itself of the grant, it had to allow its benefits to be extended to the children of non-governmental schools.

Finally, the Legislative Reorganization Act of 1946 includes a pertinent provision. It seems that Congress felt that the educational opportunities of the young boys who serve as pages were inadequate. Section 243(a) of the Act therefore authorized the Secretary of the Senate and the Clerk of the House to arrange with the Board of Education of the District of Columbia for the education of the pages. The District was to be reimbursed for any additional expenses. Then follows this paragraph:

(c) Notwithstanding the provisions of subsections (a) and (b) of this section, said page or pages may elect to attend a private or parochial school of their own choice: *Provided, however,* That such private or parochial school shall be reimbursed by the Senate and House of Representatives only in the same amount as would be paid if the page or pages were attending a public school under the provisions of paragraphs (a) and (b) of this section.

Even in this matter of comparatively minor importance, Congress took care to protect students in their right to choose a private or religious education by placing at their disposal the same reimbursement accorded students who preferred public schooling.

## WORLD WAR II

The war brought forth several pieces of legislation which underscored this undeviating policy of Congress.

Although our armed services have always had chaplains, in peace or in war, at the Military and Naval Academies as well as in camps and aboard ships, Congress provided liberally for them in the vast expansion made necessary by the war. The problem was rather to find the clergymen to fill this need. The point is that Congress provided for the commissioning of these chaplains, and paid them the same rates as other officers. This is a policy of supporting religion as such. It is an old policy. It knows nothing about a "wall of separation" between our system of government and religion.

The armed services paid the teachers, religious and lay, in colleges and universities with Army and Navy programs. Objections were raised to this policy by private individuals, but the authorities overrode these objections. If the armed services wanted educational work to be done for them, they rightly and sensibly judged that they ought to pay for it. The mere fact that religious institutions derived some benefit from this policy was not considered to be any reason for declaring it in opposition to some vague idea labeled "a great American principle of separation of church and state."

When President Roosevelt announced his famous "GI Bill of Rights" in the summer of 1943, he proposed that every ex-GI should be enabled to go to college at the expense of the Federal Government. Congress implemented this proposal handsomely. Depending on their length of service, veterans are allowed up to \$500 a year for tuition and books, and subsistence benefits. It

certainly would have been the zenith of bigotry to tell veterans who had gone to private colleges before the war that they could avail themselves of the educational benefits of the GI Bill of Rights only if they changed to a tax-supported institution of higher learning on their resumption of civilian life. No one thought of making such a ridiculous suggestion. For one thing, some States have no State university, and those that have could not have begun to accommodate the veterans. Congress, as was only fair, let the veterans choose their college, and the Veterans Administration remits the money for tuition and books on receipt of the bills. Tens of thousands of veterans are thus being educated, at Federal expense, in private and even religiously conducted schools.

The same schools are able to avail themselves of war-surplus materials on a par with governmental schools. It is "first come, first served."

#### CONCLUSIONS

When Senators Hill, Thomas and Taft sponsored a bill in the 79th Congress providing Federal assistance to the States for the purpose of "more nearly equalizing educational opportunities," they tried to reverse this well-established Federal policy of making educational benefits available to both governmental and non-governmental schools on the same terms. Under the guise of scruples about not interfering with State and local control of education, their bill provided that the States were to be entirely unrestricted in their definition of what schools were to become the beneficiaries of the Federal grants. *They were fully aware that, almost without exception, the States discriminate against non-governmental schools.*

They were less than honest in their "hands off" policy, because they *did* go out of their way to prevent racial discrimination in the use of Federal funds, with-

out any overly delicate fear of "interfering" with local discriminatory practices in racial relations.

A minority of the Committee on Education and Labor very properly objected:

If enacted into law, this bill would compel the Federal Government to deviate from its long-established policy of absolute equity in any program of Federal aid to the States. . . . It will deprive children of the benefits of Federal legislation for no other reason than their failure to attend public schools.

The minority called attention to the utterly dishonest provision in the 1946 bill whereby children between the ages of five and seventeen were counted in apportioning funds to States, although they were attending private schools and would thereby be denied the benefits. Senator Taft's 1947 bill followed the same pattern.

The Republican leadership in Congress has to assume responsibility for attempting to undermine our consistent national policy by introducing religious discrimination into its legislation. James G. Blaine's repudiation at the polls in the Presidential election of 1884 seems to have taught Mr. Taft nothing. Mr. Taft might just as well revive in the 1948 Republican platform the plank in the Republican platform of 1876 calling for a Federal amendment "forbidding the application of any public funds or property for the benefit of any school or institution under sectarian control." For he has taken a roundabout way of achieving the same result by proposing that Federal aid to the nation's schools be channeled through the States in conformity with their discriminatory constitutional provisions. This is a backstairs method of leading Congress away from its truly American policy of offering assistance to all schools on equal terms. Labeling the stairways "States' Rights" cannot conceal the purpose of the maneuver.

## The pastor looks at his school

**John P. Monaghan**

*Father John P. Monaghan, pastor of St. Margaret Mary Church at Midland Beach, Staten Island, applies the philosophy of this article to his community school in the parish. Father Monaghan is a founder of A.C.T.U., and directs the New York A.C.T.U. labor schools.*

In the stories of the very old past, children are seldom seen and are heard of very little. In those days only grown-ups were important. For this reason, the life of Christ is very unusual.

In the Gospel story, children are most important. They seek out Jesus and He stops His work to welcome them. With Him the children are very much at home. He blesses them and teaches them. Instead of holding up the parents for an example, Jesus tells the elders to become like little children. In His way of life, Christ made it very clear that children were to be loved and greatly cherished.

The story of Christ would be less than half told without Bethlehem and Nazareth, the flight into Egypt and the pilgrimage to Jerusalem. His childhood gave our world its greatest faith, its loveliest pictures, the

sweetest songs and kindest memories. Out of this childhood of His, as from a root, grew the man Jesus, the Carpenter of Nazareth, beloved in word and work by all the people. Jesus became this kind of man, for He was that kind of child. Wherever Jesus was, there was a school. We often read: "He was teaching them." The lesson He taught was Himself: "I am the Way"; "I am the Life"; "Learn of Me."

We say Christ and school as naturally as we say bread and milk. They belong together. The Church is Christ, and Christ is a school—a way of learning how to find God here and hereafter. Christ's way of learning is a way of living. It includes everything that men have taught and loved and hoped to be. It excludes no knowledge, for everything in heaven and on earth and in hell is part of its learning. The school of Christ may

never be sectarian, nor partisan, nor partial. It may separate nothing that should be a whole: Christ, truth, beauty, mankind. The learning that enables one only to make a living is not Catholic enough. Mathematics, geography, languages and the sciences may make our daily bread, but they make nothing to feed the soul, or the heart, or the hunger to know the beginning and the end of things. The Catholic school does not belittle the sciences of making a living, but it adds the sciences that will enable the child to be all alive and forever happy. Music, literature and painting, our own inheritance in Christendom—these too, are bread, all the sweeter for the revelation that our Heavenly Father knows we have need of all of them and provides them for us. The Catholic school is the Christ-school. Christ is its mind and its manners, and nothing that is human is remote from Him. To think of the Christ school or the church school as a place where children are taught little more than a catechism is funny, but it is literally the devil's own joke.

Our Founding Fathers were all educated in a church school. To them God was separate from nothing. Any other kind of school would have seemed partial and incomplete. The Christ-Church school was everywhere in Christendom until a few centuries ago. Then men began taking things apart. They separated business from morality, politics from religion, science from literature, art from reality, and God from everything—particularly education. They made progress by taking things apart. A kind of progressive education does that, too. Catholic education is more progressive; it is creative, enabling the pupil to see the part in the whole. Religion enables the learner to do this, for religion is the meaning of life. The Catholic Christ-school is the most wholesome kind of school; it is for the whole man.

Now the men and women who teach in the parish school have not a monopoly of knowledge or a superiority of methods, but they have the priceless gift of the good teacher—the gift of enthusiasm. They teach for Christ. Indeed, the sacrifices of our lay teachers are heroic. Sometimes they are taken for granted. Man does not live by bread alone, but he needs bread. The Christly pastor takes care that the lay teacher's daily bread is augmented frequently by some cake and the wine, at least, of praise.

The good teacher is always an enthusiast, always a believer. No teacher ever taught well who was without enthusiasm and love. No child was ever taught by an unloved teacher. Information may be poured into him, but only the beloved teaches. The child reads the teacher's heart better than his mind. To the child there is no neutrality in the heart. There is no neutrality in those who teach for Christ. They are for the child because they believe in him and love him.

What maintains the enthusiasm of Catholic teachers? They believe that the children who sit before them in the classroom are the sisters and brothers of Jesus. They know He is jealous for their honor, anxious for their glory: "Inasmuch as you did it to one of these my least brethren you did it to me." For them, the child is

Christ. Of course it needs a penetrating and continued grace to see, in each child, Jesus coming daily to the Temple to be taught. The teachers in Jerusalem couldn't see much divinity shining around the little Son of Mary. It is easy to confuse godliness with good manners, with generous parents, clean clothes and a child asking no questions. The child expects to find in the Church-school someone like Christ, someone who will love him and serve him. Every teacher in a Catholic school tries to be this. Our teachers' enthusiasm is not drained by the years. It is replenished by their pupils' everlasting affection.

Our school superintendents and our teaching communities have been working well together, these many years, to provide our schools with teachers who are enthusiastic and learned in the arts and skills of education. They know that the more the teacher knows, the more easily he can open windows in the child's mind, to let him see God's truth and beauty. They know there is no limit to the knowledge needed to answer even the what's and the why's and the how's of a first-grader. These directors of ours know that prayer is no substitute for learning; that the teacher who knows only the textbook becomes autocratic, dogmatic and a bore.

Learning humbles. It makes the mind sympathetic and eager to help the unlearned. Children are alerted by a



learned mind. So the pastor does all in his power to provide, by books and periodicals, by conferences and lectures, the stimulus the teachers need to further study. He does not think Catholics know it all. Anyone who has wisdom is welcome to speak to his teachers, to help them to do

better. The pastor today knows that, to a greater extent than before, the Church is the school. Where there is a true Christ-school, there is a family parish. Parents will sacrifice to stand by a school in which their children learn well and are well beloved.

The pastor is keenly anxious to provide for the teachers and the children a place of refreshment, light and peace. He remembers a time when a school was a box of rooms, drably painted "not to show the dirt." There were seats for two, and books for some. The children learned by listening, and thought by repetition. He remembers that kind of school and hopes no child of his parish will remember school that way. But his dream of a school as a lovely place to learn is often deflated by the question: "Where are you to get the money?" The loveliness and warmth, the light, refreshment and peace in a school, are oftener bought than wrought out of prayer. The answer is a budget system.

A parish may be very near to God and bankruptcy. It will be so if it is run on the hit-and-miss method of bazaars and bingos. Classroom collections are not only irritating but unnecessary. The budget system is good economics and good taste. The cost of maintaining a

school may be estimated by consultation with the principal, the school superintendent and one's own records. The cost per pupil, and what is got for that cost, must be kept before the parish by word and picture.

A good mimeograph machine makes easy, today, the school paper edited by the children and the weekly publication of the parish interests. These are not luxuries. They are the agents of our economy and the memorable thoughts of our parish family. Let the people know and see. Every two months the parish school holds "open house." On every desk is a record of accomplishment, and of failure, too. The teacher meets the parents and often meets in them the reason for Johnny's C's and D's. But there is a meeting and a knowing and, oftener than expected, laughter and understanding. There is, too, some coffee and a bit of cake and the gladness of the parish priests—all of them. The people know and see. It is their school; it will be their budget.

Only the Lord and the teacher know the humiliation and the distraction to good teaching of the "nikulfususta" method of budgeting the school. Nearly as bad and useless was the series of school plays that interrupted the year's studies and disrupted class discipline. These methods linger on where people are older than their years. They have disappeared elsewhere.

The classroom is the child's living-room, his own country. The citizens of the class are divided, as in the world, into the very few bright, the few very dull, and most of us. The teacher takes care of the most of us, but for the exceptional there should be provision—at least a classroom library. The American News Company will provide a booklist, and the school superintendent has one. A classroom without a library is blind and halt and lame. There must be a school library, but the learning-room must have books to stimulate the slow, to give relaxation to those who have accomplished their work, and, above all, to provide more windows by which the keen-eyed ones may better see the world.

Growing things—seeds and bulbs and fish and the class canary—enable the little citizen to observe the beauty that lies about him and through it to see the Life of the World. This was not considered important at one time. Now we know that in many a child's seeing eye is the laboratory of a science.

Children take easily to government, and the class-room world should be regulated by themselves as much as possible. Children are formalists. The weekly class-meeting teaches self-expression, the rules of discussion and self-reliance. These meetings are not games. They are real politics, enabling the child to discover how people may live and work together and apart without loss or tears.

A man privileged to shepherd a parish for Christ will be accessible. No parish or school was ever run by remote control. His own must know him and he must know his own. When he knows what children need, to grow in wisdom and grace before God and men, he will find the way to bring them what they need. Scholarship helps to make a pastor a good schoolman; Christliness is better.

## Frankfurt report

Frankfurt, August 16 (*By wireless*)—The simple figures of Military Government personnel give the clue to American occupation policy in Germany. A year ago, for instance, Military Government in Bavaria numbered 5,400 Americans, military and civilian. The most recent figures give 979. It is our determined policy to let the Germans have as much responsibility for government as possible, since we think that the best way to promote democracy is to give the reins of power into the hands of Germans themselves, now. In this we differ from the British, who have a relatively large occupation personnel.

It is true that part of this reduction in the personnel was made necessary by cuts in appropriations and that the loss has been partly made up by the employment of German civilians; but MG people believe that this handing over of authority to the Germans is a logical step in the democratization of Germany.

Just how little Military Government interferes in the day-to-day business of running Germany came home to this writer this week during a visit to the remote *Landkreis* of Cham, near the Czechoslovak border. Here Military Government is represented by a lone force of three Americans, consisting of one captain and two non-commissioned officers. It is significant that the official designation of this MG unit is "Liaison and Security." In other words, contrary to the situation a year ago, Military Government at the *Landkreis* level is concerned simply with observation, advice and vigilance.

The only American authority who gives direct orders to the Germans is the director of the MG of the land. For instance, in Bavaria, Brigadier General Walter J. Muller gives orders to Minister in Residence Hans Ehard, and only to him. If anything, the Germans are being asked to take responsibility for tasks the Occupation should undertake. The town of Cham itself, for instance, labors under the burden of a population twice the size of its pre-war normal figure of 5,000. The Germans have had the responsibility for housing and feeding the hundreds of thousands of expellees from Silesia, the Sudetenland and Hungary. They are also asked to undertake the odious business of denazification—an onus that even the Communists seem now unwilling to bear.

The net result of this situation is that, on the one hand, the Americans appear to be generous to the Germans, while, on the other, democratic Germans co-operating with MG are laden with problems not of their creation. As I watched the Bavarian Red Cross at the border town of Furth-im-Wald processing the expellees from what was formerly called the Sudetenland—now, fortunately, coming in at the rate of only fifty a week—it seemed little short of cruel not only to decree the unloading of several million so-called *Volksdeutsche* upon an already burdened land, ill prepared to absorb them, but, in addition, to ask friendly German authorities to take all the odium of carrying out this decree. Under the guise of returning self-government to Germans, we are avoiding odium for deeds that we alone should be responsible for.

ROBERT A. GRAHAM

# Literature & Art

## Arthur Rimbaud— 1854-1891

Pierre Messiaen

Professor of French literature and editor of Villon, Pierre Messiaen here presents a brief introduction to a controversial French poet. The complete works of Rimbaud, with newly established text, have been published by Pléiade, Paris. Rimbaud le voyant, by de Reueville, may be consulted.

Arthur Rimbaud, whose influence has kept on increasing since 1900, is the prodigy and the prodigal son of French literature.

His father was a singular man. An infantry captain who spent his days studying Arabic and translating the Koran, he never saw his wife but to give her children; he never cared about the food and education of his two sons and two daughters.

His mother, born Marie Vitalie Cuif, was much more attractive—a tall and distinguished *bourgeoise* of well-to-do peasant stock. She was conscientious in managing her household and budget, in doing her own cooking and shopping, in taking her children to Mass every Sunday, as well as in giving them, when they deserved it, a good slap. Arthur disliked but trusted her.

The four children were Frederic, a commonplace boy who became a commonplace coach-hirer; Arthur, who was a wicked boy and a poet of genius at twelve years; Vitalie, who died of consumption at seventeen years; and Isabelle, who was very pious and very fond of Arthur. She prayed much for him and in all likelihood helped bring him to die a Christian death. After Arthur's death, she married a Catholic writer, Paterné Berrichon, with whom she created a halo of favorable legend around Arthur's memory. In 1914, when the Germans invaded her village, she behaved so heroically that the German officers and soldiers treated her with the deepest respect. She became a sort of human providence for the surrounding country.

And Arthur?—He was at once a wicked boy and a boy of genius, a sort of atomic bomb in his provincial family and provincial little town, Charleville, not far from the Belgian border. At the *lycée* of Charleville he carried off all the prizes and followed his schoolfellows' exercises, but was loved by nobody except his teacher of rhetoric. He was proud, ironical, brutal, affecting revolutionary attitudes and ideas. At twelve years he smoked a pipe and wrote poetry that was already immortal. He had given up believing in Jesus Christ, but he believed in communism.

In 1870 Arthur ran away from home without any money, wandered in Paris, where he met another ne'er-do-well poet, Paul Verlaine. From 1870 to 1874 there was a great friendship between the two poets. They shared many adventurous wanderings in Belgium and in England, plenty of drunkenness and poverty; they perpe-

trated wild practical jokes and wrote plenty of beautiful verse and prose. The friendship ended in a quarrel and a drama: Verlaine shot at Rimbaud, wounded him, and was imprisoned for two years.

Rimbaud returned home, only nineteen years old. He wrote his greatest book, *Saison en Enfer*, then gave up literature and learned foreign languages. He started wandering all over the world—Germany, Sweden, Java, Cyprus, Somaliland, Abyssinia, where he bought coffee and sold rifles, where he got acquainted with a great missionary, Monsignor Jarousseau, the apostle of the Harrar. He contracted a gangrenous abscess on his knee, then in the thigh, and was taken back to Marseilles, to the *Hôpital de la Conception*. There he was operated on and, three months after, thanks to the good Sisters, to the hospital chaplain and chiefly to Isabelle Rimbaud, he died devoutly, having received the last rites.

His literary work (1869-1873) consists of three books: *Poèmes* and, in prose, *Les Illuminations* and *Saison en Enfer*. His poetry is realistic and surrealistic, and something else—a perpetual dream of the infinite. Verlaine preferred *Le Bateau Ivre*, in which Rimbaud tells of the voyage round the world of a drifting ship and concludes that there is only one happiness in life, the memory of childhood, and of the little paper boats he used to launch in the pools of his native town. He was sixteen years old and had never seen the sea when he wrote this poem, and it is perhaps the most dazzling and heart-rending piece of romanticism we have in French poetry.

His love poems, the poems of a youth who longs for love and has never been really loved, go still deeper. Read, for instance, *Les Soeurs de Charité*, where Rimbaud blames women for turning love into a game of coquetry instead of a sacred brotherhood of devotion:

*Mais, O femme, morceau d'entrailles, pitié douce,*

*Tu n'es jamais la soeur de charité, jamais.*

Let us add that everywhere thousands and thousands of wives and mothers and old maids are genuine sisters of charity and so deserve paradise.

Critics do not agree about the meaning of the title: *Les Illuminations*. Verlaine thought it meant "illuminated places"; others think it means "flashes of light, revelations." Before reading them, one has to refer to several letters of Rimbaud to his friends where he expounds his theory of the poet as a seer (*voyant*). These letters state his three principles:

1. Poetry is an insight into the universe and into the soul, the highest flight of intuition and revelation, the highest magic, the highest form of religion.

2. The poet must create a form, words, rhythm and sounds, adapted to what he wants to utter and suggest.

3. The new prose must be a poetical prose adequate to the lyrical motions of the soul, to the undulations of thought, to the starts and leaps of conscience.

It is obvious that Rimbaud is the literary son of Poe and Baudelaire, the literary father of Claudel, Péguy, Rilke and all modern poets.

As to their contents, we may distinguish in *Les Illuminations* four categories of poetical prose:

1. Those that deal with nature and are suggested by the memories of Rimbaud's childhood and boyhood. There Rimbaud frequently uses biblical-style verse.

2. Those that want to call up big modern towns, their huge and disorderly architecture, their crowds and suburbs, their industrialized and standardized operas, theatres and circuses. This is probably the most original part of *Les Illuminations* and, no doubt, was suggested by Paris and London.

3. Those that deal with modern societies and their fundamentals of insouciance, irreligion, disillusion, and their future annihilation through scientific progress, atrocious wars and barbarian invasions. Remember that this was written in 1872 and by a youth of eighteen years.

4. The most important *Illumination* is entitled "Genius." There again Rimbaud states what the poet must be, a seer, a redeemer and guide of mankind; there again he uses biblical verse.

*La Saison en Enfer* is Rimbaud's capital work. It is the tragedy of his own soul after the weird adventure with Verlaine, of his Christian soul called by God's grace to the piety and purity of his childhood, of his communistic soul having lost all illusion about the benefits of science and democracy.

There can be no doubt about the negative conclusion of that terrible book. Rimbaud rejects the Catholic faith, in spite of his tenderness for the Crucified One and the Blessed Virgin—the Catholic faith where he can find only restraints, sins and terrors; he also rejects communism, which he calls "Christmas on the earth," which he defines as "the boat spinning round in the noiseless fog towards the haven of misery." He concludes that there is only one wisdom, the wisdom of the East: no religion, no metaphysics, no thought, nothing but daily work and daily bread.

The reading of *Saison en Enfer* was Claudel's first step to conversion. He realized that, outside Catholicism, everything was blankness and despair.

As regards form, *Saison en Enfer* is the most elliptic, most direct, most abrupt and intense masterpiece of prose we have had since Pascal's *Thoughts*, and both books treat of the same eternal subjects: What is man in the universe? What is the aim of life? Must we believe in Jesus Christ?

These are the very questions to which Rimbaud at last found the answers.

## Release

(Variation on a theme of Nicolas of Cusa)

All things that man can hope to comprehend  
With groping sense, or ferret with the mind,  
All things his heart can dream, or, dreaming, find,  
Bear in themselves their own dissolving end.

Upon the high crescendo of the wave  
There rides the downward urge that is the ebb;  
The stitch is dropped somewhere along the web,  
That in good time will ravel to the grave.

Our self-made heavens hold our private hells;  
The wayward angles of the sycamore  
Fold, recondite, around the secret core,  
The dark potential rot that one day fells.

Within the thought the final error lies;  
And through accomplished patterns of the cloth  
There waits the velvet patience of the moth,  
And, at long last, for this the weaver plies.

All things contain their opposites; the slayer  
Comes with birth, and failure with high works,  
Since in the twelve ingredients there lurks,  
To bring release, the ultimate betrayer.

So is creation from itself made free,  
And life withdrawn that was but lent, not given,  
Lest good-and-evil should aspire to heaven,  
And imperfection claim eternity.

GEMMA D'AURIA

## The sun shone almost loudly

When husbands die and wives remain  
Sitting by a dusty spinnet,  
Young girls brush their hair and smile  
In mirrors for a little while,  
Brides are born that very minute.

When wives are laid away in white,  
And helpless husbands leave the tomb,  
Whistling are the straight young men  
The harmless melody again,  
O here comes the happy groom!

Rainbows and starlight be their life  
And strong the sons that they may bear,  
For mute is the music and grey is rain  
When husbands die and wives remain  
To live as only the lonely dare.

The young girls talk and young men listen  
Dressing their minds in female glory,  
While an old sun shines in the noonday bright  
When wives are laid away in white  
Another story, another story.

ARTHUR MACGILLIVRAY

# Books

## Pioneer Catholic educator

THOMAS EDWARD SHIELDS

By Mrs. Justine Ward. Scribner. 309p. \$3.50

Mrs. Ward has written the story of an exceedingly great man in American education, particularly in Catholic education. Father Shields did more for Catholic education in the fields of teacher-training and methodology than any man before or since his time. His life, as unfolded by his contemporary and co-worker, Mrs. Ward, was many-sided and difficult.

He was born of Irish parents who had come to America in 1850 and settled in the Great Northwest. In his childhood, and indeed until he was almost twenty years old, as Father Shields himself revealed, he was "a dullard," commonly referred to as "Shields' omadhaun." For those who do not know what the term "omadhaun" means to the Irish, it might be useful to state here briefly Mrs. Ward's explanation in a footnote on page 8. The word "omadhaun" is one of the few Gaelic words that have been incorporated into the English language. The term has a contemptuous meaning in Ireland and certain parts of Scotland. It has the meaning of "a fool, a simpleton, a madman." The author hastens to add, however, that at no time in the life of Tom Shields could that name be applied to him justly. "The case of Tom Shields narrows down to a single cause: the dullness which arises from alternate phases of physical and mental development; that, and mistaken methods in its treatment."

Father Shields was "a dullard" because he was the victim of complete misunderstanding, both at home and at school. He was the victim of stupid methodology in the learning situation. It can be readily understood, therefore, why, in his mature and fruitful years as an educator, he made educational methods a major part of his improvement program. In that program his eye was always fixed upon clear objectives as the secure foundation for good methods. This boy, however, who was universally called "a dullard" and an "omadhaun," was destined in his later years to tower over his contemporaries and become a pioneer in the field of Catholic education. He was to become

one of the most noted university professors of the first quarter of the twentieth century. He was, as even some of his jealous colleagues admitted, "a hundred years ahead of his time."

Mrs. Ward presents her account of Father Shields in four parts. Part One discusses the boyhood and early adolescent period of "the omadhaun." Part Two centers on his priestly vocation and seminary days. Part Three treats of Shields, the educator. Part Four concerns his talents, his writings, and his contributions to Christian education.

The author has written an unusually good biography; it is a beautifully told story about a great man. The book is a psychological study, with penetrating analysis of personality traits. It has deep social and educational significance.

Mrs. Ward has done her task well. It is evident throughout that this is a work of love and admiration—at times almost veneration. She writes from her heart, rich in those close associations with Father Shields, whom she was privileged to know so intimately during the keenest and perhaps most trying period of his professional life.

A reader who prefers to hurry through a biographical study such as this might well find an annoying delay in the copious source material (almost always from Father Shields' own writings), which the author quotes frequently and at length.

The careful reader, however, will surely want to delay and even linger on such source material, since it gives an exact and edifying picture of the character and contributions of Father Shields. This reviewer finds no real fault in Mrs. Ward's superb work.

FRANCIS A. RYAN

## "Inside" two colleges

ANTIOCH COLLEGE: Its Design for Liberal Education.

By Algo D. Henderson and Dorothy Hall. Harper. 280p. \$3

BENNINGTON COLLEGE: The Development of an Educational Idea.

By Barbara Jones. Harper. 239p. \$2.50

Curiosity about educational innovations is sometimes hard to satisfy, for lack of definite information about what actually goes on in "new" schools. Those of us whose experience has been with the more conventional type of college or university frequently suspect (unless we are too certain of our own schools'

perfection) that there may be much room for improvement in the American college, but know little about what improvements have been attempted elsewhere.

Antioch College and Bennington College are at once descriptions and evaluations of what has been done in two highly-publicized situations, and of course each is by implication at least a plea for wider diffusion of its own "idea."

The authors' descriptions of the two institutions suggest immediately a close similarity between the colleges, but more careful analysis convinces one that this similarity is superficial. The similarity results from the fact that both colleges seem to lay stress upon faculty-student self-government, on adaptability of academic requirements to the individual, and on extended work periods away from the campus.



Antioch's work periods are, however, based on the idea of closely supervised cooperative employment, with the student assigned to a position related to his vocational objectives and required to remain in it until the end of the cooperative period or until released by his supervisor. The practice of having two students alternate on a year-round job with an employer, who accepts a definite responsibility for the students' training and the rating of their work-performance, contrasts strongly with the three-month "winter field and reading period" at Bennington. This period is used by some Bennington students to secure work-experience and by others to study either independently or at another institution, but seems to have been dictated largely by the greater abundance of jobs when colleges are in session and by the bleakness of the Vermont winter rather than by a felt need of pre-vocational experience.

Perhaps the strongest contrast really lies between the hard-headed practicality of Antioch (the influence not of Horace Mann, its first president, but of Arthur E. Morgan, who joined

the Antioch trustees sixty-one years after Mann's death) and the over-trusting idealism of Bennington. This idealism is perhaps best illustrated by the case study of the inter-action of a young Bennington student, named Mary, with the Central Committee of the Bennington Community. Mary was "called on the carpet" as a result of near-accidents resulting from inexperience in driving, agreed to take instruction but failed to do so, and after several sessions with the Committee received grudging permission to drive to New York. It is recorded as if with a sigh of relief that Mary and a friend "survived the trip."

But this same idealism can be tempered by experience, as when the community "gradually exhibited an increase in carelessness, or a slump in honesty" resulting in a deficit in the food and cigarette department of the community's cooperative store, which had always followed a self-charging system. The system was changed. The lesson pointed out, however, is not the expected moral one about leading youngsters not into temptation, but rather that "solvency is essential to a business enterprise, even a cooperative." A similar tempering of naive idealism with the practicality of disillusionment is the policy that "students *should* [italics ours] meet their obligations in regard to attending all classes," but *must* secure special permission to miss the first and last classes after and immediately before vacations.

In the curricular field, there is a tremendous difference between Antioch's policy of required courses in the liberal arts, plus an individually-arranged program of courses in the field of concentration and, on the other hand, Bennington's reluctance to offer any pre-arranged courses. This reluctance has, like Bennington's idealism in other fields, been tempered by experience to the point where students take four "quarters" (the word "courses" is still avoided) a semester, and spend one-and-one-half to two hours a week in class for each "quarter."

The authors of the two books seem eminently qualified for their tasks. Dr. Henderson is President of Antioch and Miss Hall the editor of its publications. Mrs. Jones is the wife of Lewis Webster Jones, President of Bennington from 1941 until his resignation some months ago to become President of the University of Arkansas, and she her-

self taught at Bennington from 1932 to 1941.

From the casual reader's viewpoint, Mrs. Jones' book is the easier of the two to read, but it is much less informative for the college administrator seeking ideas for improvement. The Henderson-Hall book, in contrast, goes deeply into such questions as Antioch's financial structure, its advising and grading systems, and many other phases of a college's hidden but none the less essential administration. Both books, however, will doubtless be highly effective instruments of public relations.



The public, both professional and lay, responds warmly to an "inside view" of any institution and to the revelation of those facts which there is no reason to conceal but which are frequently kept a closely guarded secret even from the faculties. Speed the day when Catholic colleges are as frank as Bennington and Antioch in setting forth their educational policies and the administrative procedures used in executing them!

FRANCIS J. DONOHUE

### *Persistent liberal curriculum*

#### **TERCENTENARY HISTORY OF THE ROXBURY LATIN SCHOOL**

*By Richard Walden Hale, Jr. Riverside Press, Cambridge. 170p.*

When Cotton Mather glorified New England in his *Magnalia Christi* in 1702, he wrote as follows concerning the Roxbury Latin School:

One thing . . . has almost made me put the title of *Schola Illustris* upon that little nursery; that is that Roxbury has afforded more scholars first for the colleges, and then for the public, than any town of its bigness, or if I mistake not, of twice its bigness in all New England.

Fairly recently this judgment was verified by Professor Samuel Eliot Morison in his *Harvard in the Seventeenth Century*; he concluded that Mather "mistook not." Professor Morison would be justified in adding that Roxbury's record for three centuries richly merits the tribute, *Schola Illustris*.

The volume under review is the official history of one of America's most distinguished schools. Written by Dr. Richard W. Hale, Jr., the present history master at the school, it is a valuable record of Roxbury Latin School from 1645 to 1945 and an important contribution to the general history of secondary education in New England.

The Roxbury Latin School has many claims to distinction. Originally founded to fit boys "for publicke service both in Church and Commonwealth," it is the oldest school in the U. S. and, as Hale adds, it is "by one interpretation of evidence, the oldest educational institution in the United States in uninterrupted existence." From the time of its foundation to the present, Roxbury has remained free, independent and privately managed; it has numbered among its headmasters and teachers, especially in the last century, many of the nation's most influential teachers and textbook writers; it has consistently "emphasized quality in its methods of teaching the humanities, and it has been a school genuinely open to the able boy of every walk of life."

Again, among Roxbury's alumni are such notables as General Joseph Warren, who fell at Bunker Hill; his younger brother, John Warren, who became Harvard's first Professor of Medicine; U. S. Supreme Court Justice Cushing; and Increase Sumner, Governor of Massachusetts. If this roster were expanded to include eminent living alumni, it would list President James Bryant Conant and many other distinguished contemporaries.

Several reasons have been brought forth to explain the foundation at Roxbury in 1645. The Massachusetts Education Law of 1642 required that parents see to it that the children under their care learn to read and write. Within a few years it became evident that this could be accomplished not by individual instruction but by collective teaching in school. While the presence in Roxbury of Governor Thomas Dudley must have encouraged the school, the greatest factor in its founding was the Reverend John Eliot, apostle to the Indians, pastor and teacher of the First Church of Roxbury. Notably successful as a money raiser, it was he who influenced Thomas Bell of Roxbury and London so to endow the school as to ensure its independence of political control and to enable it to be a true Free School for the children of Roxbury.

Hale assures us that, throughout its history, Roxbury "has remained essen-

tially the same as when John Eliot founded it, an independent school devoted to public service through the teaching of the humanities, and, in recent years, of the sciences."

Like all other schools, Roxbury was confronted with its share of problems. Financial difficulties came in its early decades because many of the original donors failed to honor their pledges; there were some men who proposed a tax-supported, town-managed Free School such as other towns had. By 1708, teachers were leaving on short notice; Roxbury had become a stepping-stone to more attractive jobs. Inflation was rampant, and salaries were quite inadequate. The going was not easy during the Revolution and, in the years that followed the war, the school again felt the crushing burden of inflation.

Following World War I there was need for a new building and, thanks to the success of a drive in 1925, funds were made available to ensure new quarters in West Roxbury, the seventh building occupied by the school. In the wake of World War II, the problem of educating the most promising boys, regardless of their financial standing, continues to challenge the trustees.

No reference to Roxbury would be complete without mentioning some of its distinguished headmasters and teachers. Preeminent among them was William Coe Collar, headmaster from 1867 to 1907, widely known by reason of the famous Collar and Daniell Latin textbooks and because of his influence on vitalizing instruction in that language. Working with Collar in the field of the classics were Moses Grant Daniell and Clarence Gleason—names once very familiar on textbook covers. To many a science teacher, Roxbury Latin means "where N. Henry Black wrote his textbooks." Evidently it was something of a custom at Roxbury to follow Collar's advice: "If you don't like a textbook, write one yourself." Thanks to the enthusiasm of Collar's successors, Latin continues to be an honored subject at Roxbury. Little wonder that a few years ago an infantry private wrote back to the Headmaster that he was reading Virgil in his foxhole.

English, the languages and mathematics remain the backbone of the six-year curriculum at Roxbury. Five years of Latin, three of French and two of either German or Greek are required. English History, long discontinued in most secondary schools, is taught in the third class. Students who elect optional mathematics in their last year are real-

ly pursuing that subject on the college level. Exceptional opportunities are afforded in the fields of physics and chemistry. In the main, the curriculum effective in Collar's day persists to the present.

While Hale's volume is less elaborate and less completely documented than Holmes's *Tercentenary History of the Boston Latin School*, it records most interestingly the history and traditions of a great school.

ROBERT H. MAHONEY

## PREFACES TO SHAKESPEARE, Vol. II

By Harley Granville-Barker. Princeton University. 449p. \$5

The second volume of *Prefaces to Shakespeare* continues the same high standard of editorship as the first.

It is difficult in a brief review to indicate the special quality of Granville-Barker's criticism—a finer and more discriminating application of the Stoll method. It is always bound up with the sense of the play in action; it gains its objective through detail. For this very reason a reviewer cannot gather an indicative generalization or epigram to serve as an attractive guidepost to new vistas. But the absence of *bon mots* is compensated for by the presence of solid, common-sense expository criticism.

The most interesting criticism in the new volume concerns *Othello*. Barker emphasizes more specifically than other critics the role of Iago, and points out a number of peculiar satisfactions that Iago receives from the course of the action which might otherwise go unnoticed. He does not find in *Othello* an inner spiritual tragedy, but rather one in which evil is externalized in Iago. "This incongruity is the keynote of the tragedy, and Shakespeare, therefore, strikes it clearly to begin with. And the actor who tries, here or later, to present Iago as a sort of half-brother to Milton's Satan only falsifies both character and play."

The incongruity Barker has in mind fills the spectator with horror rather than purges with pity and terror. It depends on the fact that "a shoddy creature like Iago, possessed by his mountebank egoism, his envy and spite, should be able unresisted to destroy an Othello and bring Desdemona to her death." A full discussion of this thesis, however, would demand a point-by-point examination of the text.

WILLIAM J. GRACE

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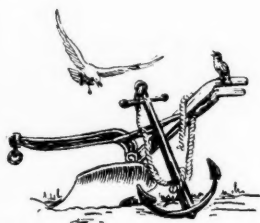
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## TIDE-RODE

By Adelyn Bushnell. Coward-McCann. 344p. \$3

This is a very dark story with a bright and happy ending. Out of a taming-of-the-shrew motif the author has fashioned a sea saga that has drama and pathos in rich abundance. Small-town life in late nineteenth-century Tranquility, Maine, is treated with a piquant satire. Gossiping and bigotry, slander and bickering come under the chastening lash to make way for a fuller and happier life.



But it is on Captain Caleb Dow that Miss Bushnell plies her whip, and Fate works with her. Arrogantly proud of his ancestral mightiness, this man with a heart of steel commands the ship *Sophronia*. It reaches its home port, Tranquility, bearing a dying youth, Louis De Courville, who had been shanghaied in France for the voyage. Moved to pity and indignation at his father's injustice, John Dow brings Father Flynn to the boy that he might die with the rites of his Church and have a Catholic burial. Between father and son there is little love, for the humane in John irks the brutal father, who looks upon it as weakness. To stamp this out Caleb has John shanghaied on the very night when, for reasons of business, he has given his only daughter in marriage to the ambitious and perverted Charles Merrifield, his second mate. The ship sails for France, and tragedy rides upon her decks. There are scheming and plotting among the crew, and Charles Merrifield pulls the strings through his henchman, Tim Conroy. They would be rid of John and Caleb, but John proves his strength, beats his would-be assassin to a pulp, becomes the pride of his much-surprised father.

In France, John and Caleb visit the home of grandmother Camille Dow, the keeper of the family fortune. As a young French bride she had been scorned by her husband's people. When an accident made her heiress to their wealth, she returned to her native land

with a firm hand on all her assets. With news of the death of Louis De Courville rankling in her heart, she brings into her home his sister Celeste. With sardonic humor she watches the sensuous Caleb throw shame to the winds in his mad pursuit of this girl. She notes, too, the encouragement of Celeste as she plots to revenge her brother's death. In the midst of these activities John marries Celeste, Grandmother Dow is murdered, and Caleb finds himself disinherited in favor of his son.

The *Sophronia* returns to Tranquility bearing another French bride and a somewhat subdued captain.

Miss Bushnell has drawn with sensitive detail a fine galaxy of characters. She writes without reticence, but with an exquisite sense of the dramatic. Her story moves swiftly from chapter to chapter with a steady, exciting development up to a crashing climax, down to a pleasant denouement.

JOSEPH R. N. MAXWELL

## THE HEART AFLAME

By the Rt. Rev. Hugh F. Blunt, LL.D. Bruce. 127p. \$2.50

The theme of this brief but accurate book on the history and theological foundations of devotion to the Sacred Heart is that the idea of God as love had developed through the centuries until it culminated in the revelations to St. Margaret Mary. Monsignor Blunt's newest book will give religious and lay people alike a new insight into the great devotion of modern times. They will come to realize better than they have that the redemptive love of Our Saviour is as operative today as it was in Palestine centuries ago, that the Sacred Heart is as concerned about our homes, children, offices and shops as he was about those of the people with whom he lived and worked. The book could also be profitably used as a weekend assignment in college religion courses.

There is warmth in the author's style. This, plus the presentation of the historical development of the doctrine, will arouse love, and will at the same time satisfy any desire to understand the real nature of the devotion. The author portrays the growth of the cultus through St. John and St. Paul, the Fathers, Gertrude, Catherine of Siena, Teresa of Avila and Battista Varani. The role of St. John Eudes, who heralded the complete devotion imparted to St. Margaret Mary, is stressed. Blessed Claude de la Colombière, who

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"too often has been ignored entirely," is given his proper place in the history of the devotion.

The last chapter reveals the purpose of the book: to impart the spirit of devotion to the Sacred Heart rather than to develop the innumerable ways one may practise it. Whatever the practice may be, there should be adoration, love, imitation and reparation. Let the body have a soul and it will live.

J. WILLIAM MICHELMAN, S.J.

## SECOND GROWTH

By Wallace Stegner. Houghton Mifflin. 240p. \$2.75

*Second Growth* may be classified as a group of novelettes bound together by the communal thread of place and background. The intensity of the village's closing in over the natives, its lethargy roused only by the influx of "summer folks," will strike a familiar note for two classifications of people: 1) those who have stuck to their native heath, and 2) those who have migrated to another part of the country, or possibly even to a different country.

The New Hampshire village used as locale is not atypical. This might have been any village, anywhere. The constant struggle of the village and its people between antiquity and modernity, between complacency and progress, between past and future is the loom upon which the tale is woven. The two main characters, the boy Andy Mount and the young teacher, Helen Barlow, although they have little or no relationship one to the other, are most symbolic of the theme.

The characters are done with intimate delineation—from the college professor to the Jewish tailor, to the village housewife, to the disreputable James Mount, to the kindly John Mills—a variety of distinctly different types.

Possessed of a technique that is interesting and somewhat unusual for a novel, *Second Growth* has the climactic and artistic elements of a good story. Certain outcomes are awaited with breathless anxiety; innuendo and description (vivid, lovely description of sun, lake and valley) give an atmosphere of artistry. The tale is written simply in language unmistakable. In it is expounded some terse and timely commentary on charity and brotherhood.

The story does not depend for vitality on the sex or homosexual aspects, which might have been omitted to good effect.

A different kind of novel, it re-echoes, nevertheless, some ancient truths which have a common appeal for all of us.

CATHARINE D. GAUSE

## THE AUTOBIOGRAPHY OF THE BLESSED VIRGIN

By Peter A. Resch, S.M. Bruce. 125p. \$2.50

Despite its bizarre title and format, this book is a beautiful tribute to Our Lady. Following the events in her life as we know them, from the Immaculate Conception to the Assumption, Fr. Resch has correlated the actual words of our Blessed Mother as related in the Gospels and the various passages from the scriptures which the Church attributes to her in the liturgy. The book is arranged according to the main divisions of the Rosary, and its sources are the Missal and the Breviary.

But ultimately the "autobiography" is based on the devoted choice of the Church in selecting these passages from the scriptures, sensing their Marian application and placing them in their liturgical setting. All told, they make wonderful reading, and it is only to be regretted that Fr. Resch did not allow himself broader scope and include some critical explanations of the more difficult passages from the Old Testament.

The greatest value, however, of Fr. Resch's work does not lie in the enjoyment that can be derived merely from reading it. For this is primarily a book of meditations on the mysteries of the Rosary and the various feasts of Our Lady. It is rich with the suggestions and overtones of two thousand years of the Church's loving praise of the Mother of God; and we can draw the greatest profit from these "words" if we approach them as did Mary herself, pondering them in our hearts.

TIMOTHY S. HEALY, S.J.

FRANCIS A. RYAN, Ph.D., is professor of education in the Fordham Graduate School of Education.

FRANCIS J. DONOHUE, Ph.D., is director of the evening division and of the summer session at the University of Detroit.

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REV. GEORGE T. EBERLE, S.J., is professor of English at Weston College.

## The Word

EUPHUIISM AND EUPHEMISM ARE two modes of thought and expression having likenesses and dissimilarities. "Euphuism" derives from John Lyly's sixteenth-century novel *Euphues*—a work of embroidered elegance and scented stylistic obesity—and it signifies bloated affectation in writing. "Euphemism" is a minor item in our heritage from Greece, and designates a manner of thinking and speaking which melts hard facts and wraps ugly realities in the velvet of roundabout verbiage. Euphuism survives in the idiom of international diplomacy—nor is the law notoriously thrifty with words. Euphemism likewise has its place in letters, and Mr. Belloc has written a very pretty paper on the point.

Whatever the literary critic may say about them, euphuism and euphemism, when they invade the terminology of theology, either dogmatic or moral, are definitely dangerous. For they dim the sharp edges of truths which should be emblematically apprehended; they substitute misleading synonyms for matters which are nasty and should be known as such. Thus, when a philosopher writes: "We are driven by ineluctable necessity to postulate the existence of a supreme energy," John Lyly's spirit quivers with a ghostly jealousy. Asked if he thought there was a "personal God," one prominent Protestant theologian replied: "All we can say in that regard is that there is a personality-producing force or forces in the universe." Others there are who speak of "pre-marital chastity" as a tabu, who glorify an actress' fourth marriage as a triumph of clean young love, who dismiss all self-discipline as unwholesome inhibition, and make natural impulse the only imperative in human life. Such euphuists and euphemists are doing real harm; they confuse clear issues and canonize the contemptible with a halo of hazy words.

They might well take St. Paul as a stylistic model. In the Epistle for the fourteenth Sunday after Pentecost, he contrasts the fruits of the spirit and the fruits of the flesh, in blunt, biting language. The spirit and flesh are at war, he says, and the works of the flesh are manifest—"immorality, uncleanness, licentiousness, idolatry, witchcrafts, enmities . . . anger . . . envies, murders, drunkenness, carousings, and suchlike." And he repeats his previous, plain

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warning: "that they who do such things will not attain the kingdom of God." On the other hand, "the fruit of the Spirit is: charity, joy, peace, patience, kindness, goodness, long-suffering, mildness, faith, modesty, continency, chastity."

Even the most militant optimist is staggered now; he has discarded his rose-colored glasses—they remind him uncomfortably of the blood spilled in our day; he is forced to admit that much is wrong with the world. If he were to list those disruptive forces which keep our times in a ferment, his list would practically coincide with Paul's itemization of the works of the flesh: immorality, jealousies, quarrels, factions, parties, envies. By their fruits you shall know them (Matt. 7:16), and it would seem that in our world the flesh is ascendant, the Spirit in eclipse. Imagine the earth as it would be if the Spirit were triumphant—a world of charity, joy, peace, patience, kindness, long-suffering, mildness. But we shall not attain such a goal merely through conferences, classes in personal magnetism or resolutions in the Rotary clubs. The Church reminds us of that in the prayer for this Sunday's Mass: "Keep, we beseech Thee, O Lord, thy Church in thy perpetual mercy: and because without Thee the weakness of man is wont to fall, save him by Thine aid from all things harmful, and guide him to all things profitable for salvation." Man of his own weight and concupiscent drag will fall into sin and the slavery of the flesh. But man sustained and supported by God can produce the fruits of the Spirit.

What of you personally? What is the dominant impetus in your soul, your life—the Spirit or the flesh? There can be no compromise, as Christ warns us in the Gospel: "No man can serve two masters" (Matt. 6:24).

WILLIAM A. DONAGHY, S.J.

## Films

**LIFE WITH FATHER.** The beguiling chronicle of the Day family, so long a fixture on the Broadway scene, has been transformed faithfully and effectively. Father is still the irascible but devoted family man, confident of the superiority of his judgment and convinced that his entire household would collapse without his strong guiding hand; while Mother, gracious and illogical, but-

tresses his illusions while tactfully maneuvering things her own way. As played by William Powell and Irene Dunne, these characters have real stature and give focus to a series of humorous and human family crises. There was the perennial difficulty with maids, whom Father unwittingly terrorized into leaving and then wondered why Mother had such trouble keeping servants. Then Father wanted to ship some visiting relatives to a hotel, but Mother cajoled him into playing the gracious host and even taking the whole party to dinner at Delmonico's. The four Day sons had problems, whether young love or school work or earning pocket-money by selling patent medicine. This last nearly had disastrous results when its youthful salesman tried his product on Mother. However, it was her resultant illness that made Father realize how much he needed her and made him promise to rectify the oversight of his youth and be baptized. His reluctant departure for this momentous ceremony is a fitting climax to a delightful look at gracious living, brownstone style. (Warner)

**THE SECRET LIFE OF WALTER MITTY.** James Thurber's famous short story told of a hen-pecked husband who compensated for his drab existence by day-dreaming a series of daring exploits for himself. The screen version presents a properly meek hero in a series of vicarious adventures—in turn a sea captain braving a typhoon, a surgeon performing an impossible operation, a modest RAF ace volunteering for a dangerous mission, and a river-boat gambler avenging the honor of the Old South. The gentle irony that was the whole point of Thurber's story is lost by paralleling these imaginings with an extravagant real-life plot. The blend of fantasy, slapstick, Technicolor spectacle and wild melodrama which results is disjointed and rather monotonous but serves adequately as a showcase for the zany comic antics of star Danny Kaye, which are more than worth the price of the family's admission. (RKO)

**THE UNFINISHED DANCE.** Hollywood's deplorable habit of using material from other sources, only to make it conform to a shallow and familiar pattern, is freshly evidenced here. The scene is backstage with a ballet company where a lonely girl apprentice worships the *première danseuse* from afar. When a more famous ballerina is imported to supplant her idol, the child,

meaning only to mar her first performance, causes the star a crippling fall. Here is material for a penetrating drama, but the plot is suffused with false glamor, sticky sentiment and Pollyannaish sweetness and light. Young Margaret O'Brien gives her usual competent performance as the forlorn child, and Cyd Charisse and Karin Booth as the rival ballerinas are lovely to look at, though better dancers than actresses. Striking visual beauty, enhanced by Technicolor, is the chief asset of this family picture. (MGM)

MOIRA WALSH

## Theatre

**THE SKULL BENEATH.** I think I am about finished with this summer-drama business until they move country theatres closer to town, or at least closer to the railroad station. This review is the result of a nerve-shattering trip to Westport—Connecticut, that is—where I left Fay Bainter with a *corpus delicti* on her hands which she was trying to explain, or, preferably, explain away. It happened something like this.

About a week after the end of the Civil War, Link McCracken, a Confederate officer, returns to his ancestral home, the big house on a Southern plantation. An hour later his Northern wife, whom he had married between battles and forgotten to mention in his letters, arrives on the scene and asserts her connubial right to share his fortune for better or worse—she hopes, for better. The McCracken women—Link's mother, an old sweetheart and his young daughter—resent his Yankee wife, and their resentment leads to her murder. Which—if any—of the ladies was the criminal I never learned. At the end of the second act I had to rush out of the Country Playhouse to catch the last bus that would fetch me to the New Haven station ahead of the last train for New York.

Fay Bainter was starred in the production, and I am grateful for a performance that was delectable for two acts. Supporting roles were in the hands of capable troupers, including Hugh Marlowe, Flora Campbell, Abbie Mitchell and Joan Shepard. Richard Carlson is the author, and I can truthfully report that his play held me in suspense and left me there.

John C. Wilson is the producer,

which suggests that the play is being processed for Broadway. If it makes the grade I may at long last learn how Fay Bainter gets rid of the body.

**THE TWO SHEPHERDS**, by G. Martinez Sierra, was the closing production of Fordham's Summer Drama Festival. The story is another of the thousand and one variations of the youth-versus-age theme. In this instance an old priest, after twenty years of service in his parish, is compelled to yield his pastorate to a young pastor. The story is rich in pathos, and Sierra pulls all the stops. While college dramatics, when performed by campus talent, are usually and understandably weak on the acting side, *The Two Shepherds* was surprisingly well performed. The soft spot in the production was the direction, for which Maria Manton was responsible. In the Penthouse Theatre, where the play was presented, no seat is more than six rows distant from the stage. Still, a good part of the dialog was inaudible, indicating that the director was not sufficiently familiar with her theatre. Otherwise, the kids came up with a good production job, with William Riva's superb settings rating a special bouquet. It is one of the productions I would like to see again.

THEOPHILUS LEWIS

## Parade

**HAD THERE BEEN TELEPHONES** and wire-tapping devices in Oliver Wendell Holmes' day, a conversation like the following might today be preserved on phonograph records.

*Scene:* The Holmes study. (Telephone rings. Holmes picks up receiver.)

*Long-distance operator:* Is this Mr. Oliver Wendell Holmes? . . . Professor Henry Sloan is calling. . . Go ahead, Prof. Sloan.

*Sloan:* Hello, there, Oliver. How are you?

*Holmes:* Fine, Henry. It's nice hearing your voice. How are you?

*Sloan:* Tip-top, Oliver. Oliver, I'm compiling data about the changes that come with old age. I hear you have a very old man in your town. Can you give me any information about him?

*Holmes:* Well, let's see. Off-hand, I can't recall his name. But I've seen him oft before as he passed by the door, and again the pavement stones resound

as he totters o'er the ground with his cane.

*Sloan:* What do the folks say about him?

*Holmes:* They say that in his prime, ere the pruning-knife of Time cut him down, not a better man was found through the town.

*Sloan:* What about now?

*Holmes:* Now he walks the streets, and he looks at all he meets, sad and wan. And he shakes his feeble head, that it seems as if he said: "They are gone."

*Sloan:* By "they" you mean his contemporaries?

*Holmes:* That's right. The mossy marbles rest on the lips that he has pressed in their bloom, and the names he loved to hear have been carved for many a year on the tomb.

*Sloan:* Did your grandparents know him?

*Holmes:* Yes. My grandmamma has said—poor old lady, she is dead long ago—that he had a Roman nose and his cheek was like a rose in the snow.

*Sloan:* Time alters the nose, Oliver. I'll wager his nose is different now.

*Holmes:* Correct. Now his nose is thin, and it rests upon his chin like a staff.

*Sloan:* Any other changes?

*Holmes:* A crook is in his back, and a melancholy crack in his laugh.

*Sloan:* I suppose he looks strange to younger folks?

*Holmes:* He does. I know it is a sin for me to sit and grin at him here. But the old three-cornered hat and the breeches and all that, are so queer!

*Sloan:* Each generation appears queer to its successor, Oliver. He seems queer to us; we'll be queer to later years.

*Holmes:* Quite likely. But if I should live to be the last leaf upon the tree, in the spring; let them smile, as I do now, at the old forsaken bough where I cling.

*Sloan:* I hope you live to be a last leaf, Oliver.

*Holmes:* Same to you, Henry. But even a last leaf has to fall some time.

*Sloan:* That's not the end, Oliver. There's a brighter picture.

*Holmes:* I know what you mean. There is a Timeless Tree and on its boughs will be risen leaves. Far above the earthly pall, deathless leaves no more to fall, blessed leaves.

*Sloan:* That's what I meant. Well, Oliver, thanks for the data. I hope we can get together soon.

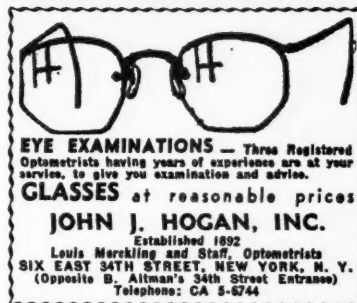
*Holmes:* I hope so too, Henry. Au revoir, Henry. JOHN A. TOOMEY



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# Correspondence

## **Military morals again**

EDITOR: Referring to the letter of Arthur J. Foehrenbach on military morals in your issue of August 9, it seems to me that Mr. Foehrenbach rather gives his case away when he states that the Army can exert tremendous influence against prostitution and dives "*whenever it so desires.*" (Italics his.) Well, how about civilian influence, *whenever it so desires*? Civilian communities regularly furnish these evil influences. Apparently it is the duty of the Post Commander to clean them up—along with his other duties; but he is under a tremendous pressure for time when trained men are urgently needed at the front. Why should not the matter of cleaning up civilian areas be handled by civilians?

And as to his list of horrible examples—and many others I have read in various diatribes against Army morals—I can assure him, and the readers of AMERICA as well, that I can match them all with far worse, from civilian life, and in far greater numbers.

I recall when a young staff officer started to sing, for my "benefit," a filthy song. I remarked: "I haven't heard that for thirty years, but if it were not unprofessional, I could teach you several verses that would make yours sound tame." Which was all quite true. Years before that young man was born I had worked in a warehouse where the men made an art of pornography.

But enough of this pot-and-kettle stuff. Cannot we do something constructive about it?

Civilian areas can be cleaned up. Laws have been passed restricting the sale of liquor near a church or school. To be effective the restriction would have to be much wider. Will civilian politics prevent its effectiveness?

Efforts could be made to integrate military and parochial affairs. This is a matter of great difficulty, because the local boys will gang up in self-defense and try to boycott any girl who goes with a soldier.

Regular meetings of pastors and chaplains could be held to discuss problems. These are vague suggestions; the whole matter will have to be worked out with many conferences and much

trial and error but, in the long run and with cooperation instead of mutual antagonism, something can be done—certainly much more than by our present fault-finding and recrimination.

(VERY REV.) H. D. BUCHANAN  
Ysleta, Tex.

(With the publication of this letter, it will be necessary to close the controversy on civilian vs. military responsibility for Army morals, because of our limited space.—THE EDITOR)

## **"Wings of eagles" in Canada**

EDITOR: If the July 5 AMERICA had not carried Margaret E. Schoeverling's stimulating "Wings of Eagles," the mail would have brought you a Canadian graduate's reply to Emily R. Scanlan's criticism of Catholic colleges.

The Catholic College in Canada's English provinces is partly an asset, partly a liability, toward fostering a courageous initiative in its students, who, comprising a mere three per cent of our population, might be expected to aspire to be the Commando Brigade of Flame-throwers for Christ.

The college obtains its degree-giving rights by federation or affiliation with a Provincially-chartered university. It is subject to the university's training and course requirements, but it exercises a democratic right to representation in the university's senate meetings and academic rulings. It is free to organize and control its own philosophy, religion and other controversial courses. Students may cross the campus from a psychology lecture given by a priest or nun, to join a class made up of men and women of varied religious and social origins in a chemistry laboratory conducted by the University's professor.

The ivory-tower attitude towards religious and social problems is precluded by the set-up. The student is continually confronted by his need to understand and defend his Catholic position. He has the intellectual stimulus of contact with both the Catholic and non-Catholic staff. Yet, in Ontario, where Catholic teachers fill over half the positions in the Provincial school system, they exercise a negligible amount of influence toward Christianizing their milieu. I speak from my

experience as one of them. To teach successfully demands leadership. The tragedy is: *our leaders are not apostles.*

It is true there are various concepts of leadership, but all imply a person who actually gets out in front in some field of endeavor and stays there, though his lead be no greater than that of the snail two wriggles in advance of the earthworms following after. Human agencies can train leaders. The Nazis and Stalinists have been marvelously effective at the job. So can the Catholic college—and it does—with the varying efficiency of its merely human personnel, conditioned to an undetermined extent by the prevailing philosophical weaknesses of the times.

The Canadian Catholic graduates, so long as they remain comfortably casual about their co-redemptive obligations, are likely to climb easily into responsible, well-paid administrative and executive positions. They are leaders. But only Christ can make an apostle. His requirements are the same today as long ago in Palestine when John's two disciples questioned, "Master, where dwellest Thou?" He answered, "Come and see!" They gave themselves over to Him for formation, learned to radiate His charm from His own instructions in a life of intimacy with Him, and became Apostles. So now! He has created a good supply of eagle natures. All Catholic colleges offer courses adequate for entrance to His Royal Air Force. But the apostolate is an individual adventure between the soul and God involving self-surrender.

Apathy is presently kindling to zeal upon the campus here, as is evidenced by the stirrings of a very real youth movement. I do not refer to any one of the long list of organized activities—the Grail, the Catholic Actionists, the Legion of Mary, the Sword of the Spirit, the Confraternity of Christian Doctrine—but to the spirit breathing where it will, of which the sum total of these are symptoms. It is that apostolic fire that is important. Miss Scanlan might be interested in the campus clubs of the Apostolate established by the Canadian Federation of Catholic College Students. They call themselves Radical Christian Democrats, and pledge to root themselves in Christ, to live radical Christianity, radical democracy. As Faculty Moderator for one group of twelve I offer her their comment to me on our disjointed times: "Let's have less talk about leaders! What we need is more apostles."

M. M. ST. MICHAEL, O.S.U.  
London, Ontario.

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